

# The American Missionary

S. L. LOOMIS, D.D., *Managing Editor*

S. E. QUIN, *Business Manager*

78, No. 4

April, 1924

New Series, Vol. 16, No. 1

## So This Is Missions!

By ROCKWELL H. POTTER, D.D.

A MUCH advertised play both in England and in America in the past year bears the title "So This Is London!" It is a farce with a moral. It is a contribution to Anglo-American friendship. By the use of satire and caricature it teaches us that the characteristic American idea of an Englishman has been a mistaken notion, and that the characteristic English idea of an American has been a mistaken notion. When the American actually visits England and sees the Englishman and his metropolis he expresses his surprise at the correction of the mistaken notion he has held in the phrase "So this is London!" Likewise, when the Englishman comes to meet a real American he expresses his surprise by the exclamation, "So this is an American!"

Dr. Fort Newton says that the parable of The Last Judgment might well be called the parable of The Great Surprise. Those who thought they had religion were surprised to find they had it not. Those who thought they had it not were surprised to find that it was theirs. Both said, with very different tones, "So this is religion!"

Certainly it is true that a similar great surprise awaits many people when they shall come to see what Christian missions really are. There are a host of folks who have mistaken, perverted notions as to what Christian missions are and are doing.

They think that Christian missions are an effort to impose particular theories as to God and his relations to men upon ignorant or unwilling minds. They think that Christian missions are an effort to proclaim and to demand allegiance to philosophies, or a certain type of philosophy, theologies or a certain type of theology, creeds or a certain form of creed. This is not Christian missions. They think that Christian missions are an attempt to build up an organization, to fashion institutions, to make ecclesiastical, or at least social, machinery, to provide useless people with paying jobs, to build unnecessary and superfluous buildings and to clutter up the world with useless machinery. But this is not Christian missions.

They think that Christian missions are an effort to win people from ideas and attachments and loyalties with which and in which they are con-

tented and happy; that it is a proselyting agency, disturbing the peace and comfort and quiet and happiness of these contented and blessed folks with disturbing ideas and by the forcing upon them of loyalties. But this is not Christian missions.

Christian missions are an effort to set forth to men a way of life. Christian missions are an effort to do this by both precept and example. They use a variety of means to attain this end. The way of life which they set forth is that which is revealed in the life of Jesus and made plain in his gospel. It is a way of life that all men everywhere recognize as a good way, a useful way, a happy way, a blessed way of life. This is Christian missions.

Christian missions are an effort to minister to manifold forms of human need. These needs are physical and mental and moral and spiritual. There is the need of relief from pain, of the healing of hurts. There is the need for knowledge of the ways of physical health. There is the need for food for the hungry, of shelter for the homeless. There is the need of clothing for the naked. There is the need of guidance for the wayward, of instruction for the ignorant, of inspiration for the selfish and wilful and the discouraged and the sorrowing and the hopeless. Christian missions are an effort to minister in manifold ways to these forms of human need. This is Christian missions.

Christian missions are an effort to make known the truth about God, about man, about their relation one to another, and about their world; about One who because he knew God and knew man and loved them both, could say "I am the truth." Christian missions are an effort to dispel the ignorance, the errors, the superstitions, that always crowd into the minds of men about all these things unless they know the truth about them. The human mind abhors a vacuum. Unless it be supplied with the truth, it will fill itself with error. Christian missions seek to give the truth. Thus they dispel the error. This is Christian missions.

Christian missions are the sowing and the feeding of the minds of men with those ideas and ideals which bear the fruitage of good character, of happy living, of useful service. This fruitage

(Concluded on page 3)



## Three Decades on the Border

By JOSIAH H. HEALD

*Note:—This "dream" of Dr. Heald's, full of charm both in style and incident, was read by him at the 1924 Midwinter Meeting of the Church Extension Boards. Dr. Heald has just retired, at the age of sixty-five, from the Superintendency of the Southwestern District, but will continue to devote part of his time to overseeing our Mexican Home Missionary work.*

IT is permitted to old men to dream dreams. In mine I see a little adobe town on the Mexican border as it was more than three decades ago. A young Yankee minister had just arrived with his wife and three little folks. His hair was black and he was green, manifestly a tenderfoot. I, who am white-headed, sixty-five and sophisticated, feel a little sorry for him, and more so for his attractive wife. As I glimpse him across the years, I vow he is a stranger to me, although, strangely, I seem to remember all that befell him. He had come from a different world, one of schools and books, of men and women with high ideals. He had come to the Mexican border, where the rough edges of two civilizations met without blending—two civilizations neither of which was very civilized. I smile when I think of the new friends he made, most of them queer friends for such a man: Manuel, the Mexican peon; Rafael, the Yaqui; Guzman, the quaint fisher of men who had "plenty nets"; Don Jacobo, the polished Mexican gentleman of whom I can never think without a feeling of respect for his nation. Strange American friends also: B. J., the ex-Sunday School superintendent, turned saloonkeeper; M. F., the gentleman gambler; A. Y., who could sing like an angel and act like the devil; M. J., the meek little man who was the only male member of this frontier church, and who managed to lead a clean, courageous life in a naughty world. Women, too, good and wise—and otherwise. The faces of these and scores of others emerge for a moment from the mists of memory, then disappear. They are gone, most of them long since dust. Some forty young men of those pioneer days died within a few years, some of them violent deaths. Life on the border in those days was hard on men.

The scene shifts. The young man is not so young any more. He is graying around the ears. The air of the tenderfoot is gone. He looks as tough as any other frontiersman as he rides a bronco or chases a pair of them over the hills and through the mountains of New Mexico. His friends now are Mexican sheepmen and shepherds, ranchers and bronco busters, small traders and saloonkeepers—friendly folk, sinners all, cheerful sinners for the most part, except at night, when passion blazes forth or the fires of remorse flare up. My dream is punctured by shots that may announce either a *baile* or a saloon brawl, and by the weird note of the Penitente *pito*, inciting the brothers to lay on the scourge. The missionary moves among these foreign-looking folk speaking in a foreign tongue, here to a little circle about the fireplace in a humble adobe home, there to a group in a store or market place, telling of the coming of the mission school, bringing a new day for their boys and girls, eliciting the oft-repeated response, "I'm an ignorant man myself, but I want my children to have an education." There are groups of children in the mission school, their faces brightening with the light of knowledge and hope;

there are the mission teachers always busy in instructing, counseling, warning, visiting the sick, fighting pestilence. What women! So cultured, so consecrated, so self-forgetting, so resolute in their service of humble people. Is it the glint of a tear in my eye, do I see a halo about their heads? The man moves among them, aiding, encouraging, trying to take the brunt of the battle, yet feeling awkward and unwelcome in the presence of those who are holier than he. And there is always the woman, sharing his burdens and moving through his cares and toils like a swift shuttle carrying a bright thread of love and laughter through the dull warp of life.

The scene changes again. I see a ranch beside Rio Grande, and gradually the buildings of a school seem to be growing up, as it were, out of the ground. Then I see the young people gathered from ranch and mountain village, and hear their halting efforts to "speak English." I see the deepening marks of manhood and womanhood on their faces. They have caught the gleam and are following it. Our splendid José goes away to the war and to his "rendezvous with death" in some lone spot. No one knows his resting place. There may be the "Unknown Soldier" over whose grave I bowed in Arlington. Our Alberto, whom we rescued from a Mexican army minus a leg, minus morals, with a mind of flashing brilliancy in a wrecked body, saved for service, now down in old Mexico as head of the American Board College in Guadalajara; Matilde and Ysabelita teaching in mission schools; others of our boys and girls carrying on in village, town or ranch, some of them to form Christian homes; for among the industries at the Rio Grande Industrial School is that of making an excellent brand of matches.

The scene widens. The man, whoever he is (sometimes I fancy he is myself, and then I think he cannot be—dreams are queer), the man is traveling over great stretches of country, visiting little churches here and there, organizing and reorganizing, helping and encouraging. They call him Home Missionary Superintendent. And, pray, what is that? A bishop? No, exactly. True, he does the work of a bishop and sometimes, but enjoys neither the honors nor the emoluments of a bishop. He remembers the words, "On your Master, even Christ, and all ye are brethren." The churches are few and far between, but as he traverses the vast stretches, the great panorama of mountain and desert refreshes his soul. He has learned that the seemingly vacant spaces are not empty, full of the works and presence of God. He searches out the little pioneer churches, desert plants struggling for existence against hostile forces of incalculable strength. There were seven churches of our order in Arizona and about as many in New Mexico, the seven churches of the Apocalypse, so like! What churches! So weak and yet so strong! Forever needing to be saved themselves, and yet the saviors of their communities. The superintendent never knew



When he waked up in the morning how many of them might be left alive. How the candles flickered and guttered on the seven candlesticks and yet never went out—save one. For ever there walked among the candlesticks One like unto the Son of Man.

Slowly, oh, so slowly and painfully the churches grow in number and strength, sensing the power and efficacy of the church of the living God and wheeling to a new line of leadership. The hard old frontier days are passing. Gradually law and order evolve from chaos. Gambling is outlawed, the lurid red light districts abolished, the menace of the gilded saloon done away with. Out of vast territories two great commonwealths emerge and proudly take their place in the brotherhood of the states.

Whatever may be the future of New York and New England, with their coming tides of foreign peoples, these new states, notwithstanding their large Mexican population, thanks to the mission schools and churches, are and ever will be United States of America.

Some day, mayhap, a New England band will go from Arizona and New Mexico to carry back the Gospel of a living Christ to the regions from which they received it, and kindle anew the fires of faith in the fine old colonial churches that stand deserted on the hilltops.

As he dreams of these things, the man thanks God that that dark but kindly providence that flung him into a great wild new country to live or die, survive or perish, and to have his part, however humble, in building up its institutions; yet he feels unspeakable regret that with such

needs and opportunities he has done so little. The day has been long and hard. I perceive that the man has become white-haired and looks old and tired (by which I know he can hardly be I, for I don't feel

white-headed nor old, only a little tired). May not the laborer feel entitled to rest at the end of the day, even though his task is but partly and poorly done? The fight has been long and hard. I perceive that he bears scars, not always of victory, but often, alas, of defeat. But is not a soldier entitled to honorable retirement at sixty-five, even if he hasn't won all his battles?

And when the final roll call comes, I wonder what is going to become of an old Home Missionary Superintendent. What place for him in the next life? He would get terribly tired of "loafing around the throne." He might even make a nuisance of himself and start something, like attempting to organize or reorganize

the heavenly hosts. I wonder if in the other world there won't be some regions beyond, where the saints are not too numerous and too good, and where he might find something to do. Surely the hosts of little children and millions of immature souls that pass over yonder will need ministering to.

Then there are the "Spirits in prison." Our Lord went and preached to them; why not his follower? It would be a tough job, but he is used to that. I hope there will be some fitting task for him in the great hereafter. ¿Quien sabe? ¡Ay de mí!

A gentle shake aroused me. The cheerful face of the woman was bending over me. She said, "Wake up, Josiah, you were dreaming and moaning something in Spanish. Wake up! You know, you are sixty-five today." I looked up into her smiling face and then out of the window

where the morning sun was shining joyously on the desert. And I thought that with love and sunshine, and a little more worth-while work to do, life is good, even at sixty-five!



REV. AND MRS. JOSIAH H. HEALD

*So This Is Missions!*—Continued from page 1) cannot grow unless the right kind of seed is planted, unless its growth is nourished by care and attention. Therefore, Christian missions seek to sow seeds that will bear this kind of fruitage. Those are right ideas and true ideas about the great realities of life and good ideals and noble ideals toward which life may grow. Christian missions are the feeders of the growing life with these ideas and these ideals whose experience has shown that life so planted and so nourished does bring forth these desirable fruits. This is Christian missions.

It is a pathetic thing, it is a tragic thing that so many Christian people do not know what Christian missions are. We would hardly expect people who are not Christian to understand. We would expect them to have misconceptions about it, perverted and mistaken ideas as to what Christian missions are; but it is tragic that so many Christian people do not know and do not understand. Let us diligently make known what Christian missions are, that among the Christian people there need be none who, finding at last the truth, shall say, with a note of tragic surprise and of bitter regret, "So this is missions!"



# The Function of the Church

By CHARLES EMERSON BURTON

**T**HE subject is in the singular because the church has just one function: to relate the life of God with the life of men. There may be thousands of processes contributing to this single function; there may be thousands of kinds of fruits resulting from the functioning of the church in its one great work. But no matter what the church does, if it fails to relate men to God it has failed in its one function. Immediately certain questions arise:

## Is It Not the Function of the Church to Feed the Poor?

No, it is not the function of the church to feed the poor if there are to be more hungry people in the world because it does this to the forgetting of its real function.

Let me illustrate: a missionary at work in Africa finds that during the dry season thousands of the people are hungry and hundreds of them starve to death. He has a little money. As a Christian must he not buy food with that money and feed the hungry? No, instead he collects a little of the soil, puts it in a bottle, mails it to the agricultural college, receives back word that beans will grow well in that soil; spends his money for beans, reaps a bountiful harvest, teaches the natives to raise beans, with the result that no one is hungry and a surplus crop to sell to neighboring tribes adds many comforts to the lives of a people that would be starving still if the missionary had made it his first business to feed the hungry.

So it is the business of the church to breed godly men who because of their relations with God will establish civic and political institutions which will take care of the poor as an incident, but as a primary factor in life will see that men have work; that they are adequately paid; that the social order makes life and plenty the rule rather than starvation and death. It is the business of the church to breed men, the fruitage of whose lives will be justice and plenty. Incidentally, of course, the church may be called upon to extend charity to those who suffer, but there will be little call for this incidental activity when the church is successful in making men Christ-like. Of course, the expression of Christ-likeness in needed charity may be a part of the process by which the godly life is fostered.

## Is It Not the Business of the Church to Rescue Men?

No, and yes. The church is not to give itself to processes of rescue which will result in more men perishing than would be lost if it didn't do those things, but devoted its strength to other processes.

At the great World's Fair in Chicago one of our outstanding laymen revisited the art galleries for the third time to look upon the beautiful painting called "The Guardian Angel." He was gripped by the conception of the artist who painted the angel guarding the narrow bridge over the deep gulch where a little child was passing and in danger of falling at the place where the railing was broken. Behind the layman stood an old couple who like himself looked in silence for a long time, and then the old farmer said to his wife, "Jane, why don't that fool angel nail up that board and go home?" Perhaps angels haven't any hammers. It may be that their one process is to in-

spire men to carry boards and nails. My point is that when the church vitalizes the lives of men effectively with the ideals of Jesus Christ, men in business, men in professions, men in politics, men in civic life, will constitute a society in which boys and girls, men and women may walk in comparative safety. It is not for the church to police our cities; to run our theaters to manage our papers; to constitute our courts or to dominate our politics except as it breeds godly men whose lives will bear fruit wherever they cast their lives.

## Must Not the Church Have a Voice in Civic Affairs?

Sometimes the church does its central work well giving direct expression to its convictions, and even taking a hand in political matters in promoting reform. Primarily, however, it is the business of the church to breed godly men who will keep our civic life pure.

When, in the old day, the Tweed and Sweeney Ring was looting New York City of millions on millions of dollars, and two of the gang turned state's evidence placing in the hands of the *New York Times* inside information regarding the operations of the Ring, a visit was paid to the owner of the *New York Times* asking him to do nothing wrong but to do nothing all, and offering him five million dollars simply to keep still. To clinch the argument Comptroller Conno said to him, "Why, Mr. Jones, with five million dollars you could go to Europe and live like a prince for the rest of your life." "Yes," said Mr. Jones, "I could live like a prince but I should know that I was a rascal." Now it is the business of the church to breed men who would rather be poor than be rascals. To the extent that it is successful in breeding that kind of men, it is successful in saving society. Now that kind of men are best bred by having instilled in them a deep and vital consciousness of God and a personal response to the call of Jesus Christ, "Follow me." To sound that call is the function of the church.

## Is It Not the Business of the Church to Furtive Industrial Righteousness?

Not infrequently clergymen are told to keep their hands off such problems as the differences between capital and labor, concerning which they are said to know nothing or but little. Doubtless there is ground for such injunction because the minister hardly be intimately conversant with all the problems involved.

What, then, is the function of the church in such questions as these? Its one great function of relating the lives of men to the life of God. The church may say to its men, "We do not understand the intricate details of these problems, but we do make the moral demand of you that as men of God you make good by finding the way of righteousness and of brotherhood." Industrial problems will not long survive the dominance of the Christ life in the men and women who are responsible for social conditions.

Do not misinterpret my words. Many are the opportunities for the church universal and for the local church to lend very practical assistance in the tremendous problems of life; but for the church to be-



absorbed in details of conflict to the forgetting of those character-building processes for which it is primarily responsible is to fail in the very aim it may have in seeking the solution of social problems. To inculcate in little children, in youth, in men and women, reverence for God, fidelity to Jesus Christ, and conscientiousness in daily living, is to assure the establishment of the kingdom of righteousness.

Whether civilization is to fall or to stand will be determined by the strength of the church's foundation stones in the godly character of men. If righteousness is bred in men the world is safe; if the characters of men are honeycombed with unrighteousness the world is already lost.

When the great tower, the Campanile, of Venice, fell all the world asked what did it. Was it struck by lightning? No. Was it set upon by a great storm? No. Rather, little creatures, almost microscopic, had for years been gnawing away at the foundation stones until they were honeycombed, and in their weakness the weight of the great tower bore it down. Stimulated by this incident Edwin Markham dictated the following pertinent lines:

I fear, my country, not the hand  
That shall hurl night and whirlwind on the land;  
I fear not Titan traitors who shall rise  
To stride like Brocken shadows on our skies;  
Not giants who shall come to overthrow,  
And send on earth an Iliad of woe.

I fear the vermin that shall undermine  
Senate and citadel and school and shrine:  
The worm of greed, the fatted form of ease,  
And all the crawling progeny of these:  
I fear the vermin that shall undermine the towers  
And walls of state in unsuspecting hours."

Now the inculcating of the spirit of God in the life of man works destruction to the vermin that threaten the character foundations of our country and of the world. The church is to measure its effectiveness by the success it notes in this line. More Christians and better Christians should be its slogan.

**What Are the Processes for Relating Men to God?**

The church should be "All things to all men." When circumstances call for such operation the church may run a soup kitchen or conduct a class in Brownings; operate a gymnasium or a hospital; conduct an art gallery or a moving picture show; hold prayer meetings or forums. It may keep its church building open seven days in a week or use it only one day a week. It may have kindergartens, dispensaries, labor bureaus, music clubs, Boy Scouts, Girl Scouts, evening classes, day schools, theatricals, and print newspapers, so long as it can say, "This one thing I do—breed godly men." It may add, "These things are the fruitage," or it may say, "These things are the agencies."

But, after all, the great function of the church is doubtless to be fostered in the future as it has been in the past, through three great processes, namely, religious education, worship and evangelism, and these three are one. There can be no thoroughgoing religious education that does not involve both worship and evangelism. One cannot conceive of true worship unaccompanied by the response of the soul to God's call

involved in evangelism and some light of understanding in the mind. Moreover, the processes of religious education and of true worship are among the most effective voices of the evangelistic message.

Realizing the fundamental importance of the great central function of the church, let us exalt our ministry to the children and youth in the constant, week in and week out, year in and year out, instruction and training in the things of God. The measure of effectiveness of the church will not be found in the number of things it can record as having been done, but that effectiveness will be written in the lives of men and women and in God's great book of life.

Again, the services of the church may seem to be commonplace, but if they issue a call to reverence; if they quicken the consciousness of the presence of the ever-living God in the individual heart; if they keep alive the sensitive conscience, no human meter can register the power of that church.

But finally, if the function of the church is the relating of men's lives to God, the one thing which every pastor and every church officer wants to be sure about is that every soul dependent upon that church for its religious life shall have the most definite and the most helpful challenge to personal religious decisions and commitments to the Christian life. Whatever else we do or do not do, let us not fail in the vital task of genuine evangelism.

\* \* \*

## Reasons for Joining the Church

THE reason for joining the Christian church is found in the function of the Christian church. The church is the only organization in the world whose function it is to recruit, train, and continually inspire men, women, and children to work with the will of God under the leadership of Jesus Christ for an honest and friendly world. It recruits men, women and children for this great enterprise.

The church trains its members to take part in the Great Enterprise. The church building in a community is the headquarters of the friendly people. People are trained to see the difference between a Christian lawyer, doctor, teacher, farmer, business man, and the non-Christian man in these occupations.

The church continually inspires its members to keep on in the Christian way of living. It is a band of people who help each other live up to the high purpose that is to carry them out into the everlasting life. Men and women out of the thick of life come to the church on the Lord's Day tired and discouraged and get something that sends them back to their work with new courage and resolution. Here is generated and sustained the spirit that founds hospitals and colleges, humanizes prisons, operates social settlements and directs the development of society. It is the power house of the civilization of friendly workmen. When men in public worship sing the great hymns of the church together, unite with an earnest, broad-minded, large-hearted leader in common prayer, listen together to the reading of the Bible and to preaching about the great truths of life, something is gained by doing these things together that cannot be when each man does them alone.—Dr. Bosworth in *"What It Means to Be a Christian."*



## Concerning Missionary Motives

By REV. HENRY S. LEIPER, *Editorial Secretary, The Commission on Missions*

THERE were times in the life of Jesus when, with the very cries of women and children ringing in his ears, he felt that he must go away from the crowds. He stopped preaching to ponder in solitude the deep things by which he lived. He came to inaugurate the world's greatest missionary movement, his heart was more tender toward the practical needs of men than any other heart that ever beat. Yet he could do that! He could deliberately turn his back on the multitude! He meditated on the Divine Source from whence he drew that power which manifested itself even in his "little unremembered acts of kindness and of love."

In the hush of this Lenten season our minds should go back of all the external manifestations of our religious life to the holy of holies within. We think not of what *means* we may use to carry the knowledge of his way of life to others. We think now, primarily, not of these others. We think, rather, of our own religious life. We examine the motives which impel us in our busy, practical, Christian undertakings around the world. We ask—what, after all, ought we to be giving the world? What, in sober truth, *are* we giving the world?

The times when Jesus went aside into the quiet of the mystic shadows were times of great activity. When the feverish curiosity and impatience of the crowds exhausted him, he found strength "in the solemn hush of nature newly born." He had much to do and only a brief time to do it in, yet he sat down for prolonged periods of thought. Yes, he did that! But why? For his own sake? Once, at the time of the greatest stress in his life, he said, "For their sakes, I sanctify myself."

As we seek to observe Lent this year, shall we not ask some searching questions? Why do we give time and money and thought to the work of our missionary agencies? Is it that we may have a practical method of applying the fruits of the discipline of self-denial? Is it that we may perform a sort of Protestant penance? Is it that we may appear righteous before the world? Is it that we may take our place among those in America who follow the practice of "spare-change philanthropy"? Is it that we may be a sort of easy, indulgent friend to all, glowing with self-satisfied pride, smilingly receiving the praise of our beneficiaries?

To this explicit *examination of our motives*, may we not with great spiritual profit set ourselves? And in so doing, shall we not hear Paul saying, "Though I give my body to be burned, and have not love, it profiteth me nothing." We cannot pull ourselves up onto the high place of unselfish Christian love. Only the silent processes of spiritual life can lift us up. At this Lenten season we have it in our choice to subject ourselves deliberately to those processes.

In a day of very wide public acceptance of the importance and value of missionary undertakings there are subtle temptations to those who make that work their concern. Discerning criticisms now arise often from the lands where the Christian way of life has not been known very long. From many an ancient land men come to tell us that "error's chains" are not

being undone by the mere applications of modern scientific method, nor the importation of what we call our civilization. Furtive efforts by some who hold conservative views in theology to discredit missionaries who do not are relatively unimportant. But in a time like the Lenten season, when we seek to realign our faith and to look calmly at the facts of our own religious life, we may well have in mind the serious questionings of these new Christians from overseas.

They ask whether we are perfectly clear as to what our Christian faith is, as distinct from our modern Western civilization. They ask whether in our attitudes towards race relations, industrial relations and war, we are following Jesus. They wonder if we are quite free from a patronizing air as we approach belated races in our own land or non-Christian races in lands where princes have less of this world's goods than manual laborers in our America.

They ask why we are so divided, and why we perpetuate our divisions among newly adopted members of the family of God. They try to make clear *from our actions* just what it is that we conceive Jesus' Way of Life to be.

There is another aspect of the situation in their minds. A Chinese Christian friend of mine in great perplexity once asked me a number of questions about the crime, materialism and blatant paganism of America as he saw it in the movies and read of it in the press. He finally said, "Are there many Christians in America?"

It is the fruit of the spirit, it is the wealth of the inner life dominated by Jesus himself, that those for whom we work here and overseas are seeking. When we understand him better, when we see what motive dominated his thinking and directed his choices, then we can better estimate our own relationship to him and his Way of Life. Through such an undertaking there should come a new understanding of the essential cravings of every human heart. When we set out courageously to think fairly and frankly, and in terms other than the conventional, ecclesiastical or theological ones, then we know beyond the shadow of a doubt what is at the heart of Christianity. We know, in fact, that it is a spiritual attitude, a perception, a faith, a devotion, a power of love, and it is all of these because it brings us into intimate fellowship with a Person. We know when we know him just what it is we have to give.

The love with which Jesus loved his fellow-men was marked by the giving of the best he had and all he had, that by such a gift he might call out in them their best. He knew that what he told us, our own hearts at their best and truest would confirm. "On noblest days on tiptoe see into the mystery of the Eternal, eye to eye with him."

The Chinese word for a member of a Christian church is "chiao yo"—friend of the doctrine—on who has adopted for himself "The Way." Are we all in truth, people of "The Way"?—"The Wonderful Way of Living," Dr. Bosworth has called it. Just how wonderful is your way of living? And mine?



One official in a church where I recently visited said to me, "If I had my way, I'd rid the world of a lot of heathens like the Turks and the Bolsheviki with their fling guns. Get 'em out of the way and then start over again!" That was his plan for making a new start at the wonderful way of living! Is that spirit really unknown to any of us? Shall we not in these days study our own hearts to see what tendencies they make us kin to even the unspeakable Turk, the God-stained Bolsheviki?

Jesus went through those weeks before Calvary knowing that he was to meet men with natures as coarse, brutal, and debased as any to be found in the Eastern world. He prepared himself with such deep searching of the mind of God that he was able to meet them with a spirit which has since moved the heart of the world as nothing else in all history. If we, through our missionary activities, are to move the heart of the world—and what else do we desire to do—do we find any better way of service and preparation than that which our Master used? We are not his equals in this work, but his friends, and he said his friends would understand that for which he lived and died. This is the challenge of the Lenten season—that we seek to become men and women of understanding, first of him, and then of ourselves, and lastly of the world to which we belong and to which we must carry the knowledge of him and his Way of Life.



## News of Commission Activities

By HENRY S. LEIPER

ALL members of the office staff of The Commission on Missions have been, for the past six weeks, missing sorely the cheerful presence of Dr. McConnell. For some weeks very grave fears were in the minds of his family and friends as he lay helplessly stricken, fighting for his life. At the present time we have cause for great thankfulness because he is on the road to recovery. The illness developed from an unusual infection of the throat, and there were many alarming symptoms which caused Dr. McConnell intense suffering and baffled the physicians for a time.



A meeting of the Executive Committee of The Commission was held in New York recently and a number of matters of business growing out of the Chicago meetings were brought up for action. Mr. Elton reported some encouraging returns from the churches and indicated substantial advances which might be anticipated for the current year.



Following the Chicago meetings Mr. Beard began his extended tour of the Western States. The end of February found him in Arizona, after he had covered the Northwest and the Coast districts. Everywhere he has met with state and association leaders in conference on the E. M. C. plans and related subjects. Forty state salaried workers have attended these meetings, as well as many others. The representative character of such a series of conferences is evident. All along his way Mr. Beard has been called upon to

address larger gatherings of Congregational folk, and each Sunday has found him in several pulpits during the course of the day presenting the varied facts about the world-wide work from the point of view of those to whom our churches have committed the task of oversight and coordination.

He reports: "On every hand I find testimony borne to the fact that there is a new spirit in the churches. Those intangible and elusive but most valuable returns from this sort of effort are strikingly manifest." By the end of April Mr. Beard will have been in personal conference with the leaders of practically every state or district in the entire country; and will thus be in a position to know from first-hand contacts just what the failures, the successes, and the common problems have been.



Mr. Leiper represented The Commission at a recent meeting in Dayton, Ohio, of denominational secretaries engaged in promotion. This conference was held under the auspices of the Federal Council of Churches, and for the first day the meetings were attended not only by the secretaries representing the national societies of a score of denominations, but also by more than a hundred pastors from the local churches of Dayton. Although we have no Congregational churches in that area, there seems to be numerous brethren of kindred spirit in that part of the world who have about the same general reactions as we do to "common program" and "world-wide work" appeals.

Following the general sessions the secretaries met alone to discuss the results of the larger conference and to help each other by reports on the general work of their respective denominations. One who sat at those sessions could not help feeling, as he would have felt at the S. V. M. Convention in Indianapolis, at the Foreign Missions Conference of North America in Atlantic City, or at the Federal Council Meetings in Columbus, the coming oneness of the church. If the new world that is to be does not come more quickly because of what is being done through the world outreach of our various denominations, it will be strange indeed. For on every hand there appear tremendously significant facts which point to a deepening conviction and a more whole-hearted devotion to the common task of making Jesus master and all men brothers in good will.

At the Dayton Conference the feeling was expressed that more current history and less prophetic theory should appear in the promotional literature of the church. The Commission has been working and is working to get the fullest possible reports from pastors and local workers as to the success and failure of efforts made to secure a more widespread cooperation in the support of missionary activities, as well as all other activities of the church. The three fifty-dollar prizes offered for the best three reports of success in the E. M. C. are serving to create a spirit of friendly competition in good works. Reports are being received daily at the office of The Commission. The conditions of the contest have been fully announced. The date for its close is April 15. By that time we hope to have a large and representative volume of reports which will show in detail what we are doing and how we are doing it.



# Philadelphia's Program for Negro Migration Problems

By BERNARD J. NEWMAN, *Managing Director, Philadelphia Housing Association*  
*Chairman, Philadelphia Committee on Negro Migration*

IN common with other large northern cities, Philadelphia has experienced a heavy immigration of southern Negroes, and apparently these newcomers are of a better class than those of previous migrations. Many brought with them proceeds from the sale of their southern homes, which they invested in homes in Philadelphia. Practically all found work at a very much higher wage rate than they had earned in the South. With scarcely an exception, all Negroes whose stories were obtained were inspired to migrate by the belief that the North was a promised land where they could earn a better living, and where they would be more respected by those among whom they would live and labor. They thought they were escaping problems which were burdensome. Though more advanced than the migrants of former years, the majority were far less sophisticated than the Negro population which they settled among in Philadelphia. Coming largely from rural areas, they entered into a complicated urban life. They left little homes where they had open land, plenty of air and sunlight, to find only congested city homes, where air and sunlight are at a premium. They had worked in the open; they now found jobs in industrial establishments. They had labored at tasks where employment was often interrupted and when they had "misery" their employers understood, but they entered into fields of toil where intermittent labor is not tolerated and where to "lay off" for sickness is frowned upon. They had dressed according to rural standards; they found that the urban Negro of the North disapproved such unfashionable attire. Thus these newcomers brought with them simple, wholesome ways, but also crudities of thought, manners and dress which made them seem to their own race a different people, and served to make many of them unwelcome.

While the majority of the migrants gave histories of church affiliation and membership in good standing in fraternal organizations, they found these organizations in the northern city were different from those in their old homes. The larger church edifices lacked the warmth and "hominess" of their small meeting places; the public schools, palatial seemingly to them, awed them; the big city frowned upon them.

As serious as any change, and fraught with grave consequences to Philadelphia, was the lack of physical preparation to meet the health hazards which a changed environment presented. Philadelphia had been free from smallpox for many years prior to this migration, but with the advent of these newcomers cases were reported in practically all of the congested centers. From December 13, 1922, until December 27, 1923, seventy-nine cases of smallpox were found. All were imported Negro cases or were the result of direct contact with such cases. In one dwelling where thirty-eight people were housed there were eight cases; in two houses there were seven cases; and several houses had three and four cases each. These Negroes seemed normally intelligent and thrifty, but none had been vaccinated. No one had ever suggested such precautions to them. They had come from areas where vaccination laws were carelessly enforced or not enforced

at all. To control these cases and to prevent the spread, the Philadelphia health authorities were obliged to quarantine, at various times, a total of three hundred and three city blocks and to vaccinate about twenty-eight thousand unvaccinated persons, both Negroes and whites. The effect of this wholesale quarantine was to frighten the newcomers. They began to deny their recent arrival and to hide from inquisitors friendly or otherwise, lest an admission would bring the doctor with his needle.

The migrants did not seriously impress Philadelphia until the encroachment of Negro families into neighborhoods formerly occupied exclusively by whites provoked several minor racial conflicts. Extravagant rumors began to circulate about the number of migrants that had settled in Philadelphia. One reputable newspaper placed the total at one hundred thousand for 1922, another stated that they were coming in the rate of five thousand a month. Philadelphia had the second largest Negro population in any city of the United States, but this total did not exceed one hundred and thirty-five thousand in 1920. A growth of one hundred thousand or even sixty thousand in one year meant a group wholly beyond Philadelphia's capacity to assimilate. When the daily press seemed to stress Negro lawbreakers in headlines, though attention was not called to the lawbreakers of any other race in such a conspicuous manner, welfare workers became concerned about the situation. The various agencies, whose workers were brought in contact with Negro families, organized the *Philadelphia Committee on Negro Migration*. This Committee was created to serve primarily as a fact-finding group. The larger agencies of the Committee conducted an extensive study through personal interviews. The fact was ascertained that the actual population increase due to the migrants did not exceed ten thousand five hundred for 1923. Nor had there been a larger population increment in 1922. The release of this information to the press and its distribution in a special bulletin proved very beneficial. Facts had challenged mere information, and fears based thereon were somewhat allayed. But it was apparent to the Committee that there were bigger problems before them. The injustices of stressing Negro crimes in the news column was grave enough, but the inflammatory character of such a news slant was serious. A presentation to the daily papers, setting forth the danger from such practice in arousing racial animosities, and encouraging riots, obtained practical cooperation.

Perhaps the most fundamental problem uncovered by the Migration Committee was the lack of adequate housing accommodations for Negro families, with consequent overcrowding, and almost utter indifference of landlords to the rights of Negro tenants. Cases were found where separate families occupied apartments of one room, in which they carried on all their household activities. One dwelling of eighteen rooms housed sixteen families. Small four-room houses sheltered as many as four families each. Six and seven-room houses accommodated from seventeen to thirty-ei-



dividuals. One room above a garage was occupied by three families totaling sixteen persons. The building covered the entire lot and lacked sanitary conveniences. An apartment was found where two families of seven persons shared one bedroom. In many cases lodgers were taken into family quarters already overcrowded. Attics and cellars were occupied.

Speculative buyers invaded neighborhoods of small dwellings, bought up whole rows of houses, placed Negro families in some and raised rents for all, forcing white families to move and thereby encouraging the belief that the advent of the Negro was the actual cause of the rent increases. For the first time in a decade unprejudiced rent surveys showed that Negro rents had mounted higher, and proportionately a greater number of colored tenants had rent increases than white tenants.

These facts of overcrowding, high rents, racial discrimination and exploitation focused attention upon Negro housing. Migrants were urged to seek less crowded homes. They did not wish the overcrowding, but they had gone at first into neighborhoods where overcrowding had prevailed, because there they could at least get shelter. Many used their quarters as temporary dwelling places, while they scouted for something better. The pressure of the Housing Association and of the City Housing Division was brought to bear on other overcrowded families who did not, of their own accord, seek better living conditions. Abusive provisions of the Landlord and Tenant Laws were brought to the attention of the City Legal Aid Bureau and checked. Negro agencies and churches were appealed to in order to locate rooming accommodations. The biggest gain came through the agitation set up among the Negro leaders in consequence of the publication of the facts about the housing situation, and the unjust advantage being taken of those migrants who had funds for investment in homes. Some of the Negro bankers, and teachers in the Durham Public School, and other schools where Negro pupils were in attendance, developed plans for financing the purchase of new homes on a small cash payment basis and a large first and second mortgage, and at legal interest rates shorn of the extortionate fees charged by certain real estate offices.

The migrant brought problems with him, it is true, but he had a definite contribution to make to Philadelphia's labor supply. He was absorbed by industry as fast as he arrived. Different labor conditions in the North made labor for some an undue hardship, for the change in type of work placed a severe tax on their physical strength. Appreciating this, and realizing that the point of saturation in the labor market for such a grade of workers was inevitable, and that excess labor would create other problems for Philadelphia, the Committee, guided by the Armstrong Association, sought information from local manufacturers as to the number of laborers they could absorb, and from industrial centers throughout the state as to their need for Negro labor and as to the available housing accommodations to shelter them. The Pennsylvania Department of Labor and Industry, which aided in gathering this information, extended the inquiry to the farming areas, from which the replies were very discouraging; smaller communities were not ready for Negro labor.

More complete information, with the formation of a more definite program for the absorption of Negro labor, is expected from the newly created Inter-racial Committee appointed by Governor Pinchot and from the survey to be conducted by the Pennsylvania Department of Public Welfare.

Definite recognition was given by the Migration Committee to the advisability of establishing a close relationship between the newcomers and their churches and fraternal organizations. Thus, when representatives of the Travelers' Aid Society met Negroes at the trains and wharves, they not only ascertained their destination in the city and supplied directions how to reach it, but ascertained also their church and fraternal affiliations. In like manner, similar information was gathered by the Housing Association and the Mercy Hospital. All these data were cleared through the Committee and a group of Negro welfare workers, to the local chapters of the fraternal orders involved and to the nearest clergymen of the denomination for which the newcomers expressed preference.

Because of racial sensitiveness on all questions of health, difficulty was experienced in working out a health conservation program that would be acceptable and practicable. It is a mooted question whether the Negroes are more susceptible to specific diseases than are the whites, or whether they are more ready victims to hostile environment. The city, with its quick follow-up with vaccination of all non-vaccinated persons within prescribed districts after the occurrence of a single case, has always well in hand any danger of an epidemic of smallpox. But the health problem is more complicated. Respiratory diseases constitute about one-third of all serious illnesses. Bad housing encourages such diseases. By keeping down room overcrowding the danger from respiratory and other communicable diseases is minimized. Strangers who cannot afford a physician's service and who are ignorant of the location of free dispensaries and hospitals are handicapped in their battle for health. The Migration Committee felt that one feature of its work was to instruct these new citizens not only in a knowledge of their rights and duties under the health laws of Philadelphia, but also to acquaint them with the available sources of medical advice and aid. To this end a movement is now under way whereby thousands of copies of a pamphlet giving this information will be printed and distributed.

The Migration Committee has been only one of the groups in Philadelphia working upon this problem. It was the first comprehensive attempt to interpret the situation and its hazards. Groups of active clergymen have been in touch with the Migration Committee, and have had its cooperation in outlining comprehensive plans for effective church activity in the field of housing, health and recreation. One denomination has established an information service. Several churches have opened their buildings for a social program to welcome migrants settled in their neighborhoods in an effort to draw them together, and especially to offset the baneful influence of certain forms of commercialized recreation. The process of assimilation is proceeding apace and the hope is that the radical change in manner and place of living of these people will be fraught with a minimum of evil to all in the city.



## THE AMERICAN MISSIONARY ASSOCIATION

WHATEVER else in the magazine you may overlook do not fail to read Dr. Heald's delightful paper.

It should not be forgotten that for years this grand old man of the Southwest jointly served the Home Missionary Society and this Association, being superintendent of our New Mexican schools. It is scarcely too much to say that those schools owe their existence to his wisdom and faithfulness. Note his tribute to our teachers.

\* \* \*

The national missionary organizations adopting a suggestion made at Oxford last July by their International Council are calling for a year of prayer. One may at first shrink a little from this term "year of prayer" which seems to propose physical dimensions for a spiritual experience, as though a thing like prayer came in bulk and could be reckoned by the day or year; but as to the importance of the main issue, there can be no question. We deeply agree that these are days when believing men everywhere should pray without ceasing.

The supreme fact of human life, now as always, is the fact that we men are standing in the presence of God—the eternal, the holy, the living, the loving Lord God Almighty who is our Heavenly Father. To this consummate reality, the Master bore witness while in the house of clay he dwelt among us men; to the selfsame reality, he still testifies as he moves among us as an abiding spiritual presence. But the modern world seems largely to have lost its sense of things divine. There are hosts of our neighbors for whom the word God has little or no significance. In their minds it stands for no reality at all.

The vast need of humanity at the present time, a need which involves and overshadows all other necessities, is therefore the need of acquaintance with him in whom we live and move and have our being. To become alive to the living God, to know him as he is here and now related to ourselves, dealing with us as individuals and as a people in the midst of the perplexities of the Twentieth Century—this is our supreme need. There is no other hope for us than this, neither escape from our troubles nor solution of our problems nor satisfaction of our deep desires.

But the way to know God is the way of Christian prayer; you become acquainted with him as with other persons by meeting him often, by speaking with him and hearing him speak. Men also come to know him through contact with other men who have become his intimates. Such friends of God come out from the secret place of the most high with shining faces; they are clothed with power, their lips are touched with divine eloquence. They become wonder workers, give sight to blind eyes, hearing to heedless ears, tenderness to hardened hearts and to those who walk in darkness the light of the knowledge of the glory of God.

\* \* \*

The Association has not for a long time, if ever before, issued so successful a Lincoln Sunday program as that of this year,—"*The Unfinished Work*," arranged by Dr. C. Glenn Atkins. The demand has been unprecedented and few of our publications have received greater praise; at the same time the exercise has been sharply criticized and rejected without a trial by quite a number of pastors and superintendents.

The substance of the criticism in every case is the same, namely that the thing is too difficult, dignified and mature for boys and girls. One pastor, who pronounced it so "highbrow" as to be quite unworkable in his own school, opined that if his young people could not make a success of it few others were likely to do so, for his children, coming largely from the families of university professors, were unusually intelligent. On the other hand a great mission school, composed of children from the New York tenements, is especially enthusiastic in its praise, and one of our small Mexican mission schools, that of Marquez, New Mexico, reports that the program was translated by pupil into the Spanish language and thus rendered made a most interesting and impressive service.

Possibly the good brethren who have so hastily rejected our little exercise are underestimating the intellectual quality of their own young people. To aim too high and so shoot over their heads is not the worst of faults. These citations from Abraham Lincoln are indeed dignified and mature, but they are so noble and thrill with such matchless eloquence that no thoughtless child who really hears them can fail to respond to their imperishable power. Surely it would be a mistake to alter and *babify* his memorable words with the notion that they could thus be made more acceptable to American boys and girls.

\* \* \*

The plant at Blanche Kellogg Institute is about to be remodeled and enlarged, to double its present capacity. The plan provides for a common parlor, a ample dining room and several new bath rooms, as well as sleeping rooms for sixty students. There will be a large screened balcony and, under the great maples and the almond trees in the rear of the building, a spacious and secluded recreation ground. Comfortable quarters are also to be arranged for the faculty.

This will be good news to the friends of that interesting and important school. At no point in our work has the pressure for enlargement been greater than at Blanche Kellogg, which for several years has been unable to receive more than a fraction of those who are eager to avail themselves of its privileges.

The necessary funds for this program of expansion including a number of generous gifts, have been slowly accumulating until at length such an amount has been secured that the Executive Committee has decided to build without further delay. Several thousand dollars more, however, must be raised properly to carry the plan of enlargement through to completion. Can you do better than invest your money right here?



# The Social Evolution of an Indian Tribe

By Secretary GEORGE W. HINMAN

BACK in 1890 the soldiers at Fort Bidwell, located on the great upland plateau where California, Oregon and Nevada come together, were hunting out from their hiding places in the lava beds the last of Captain Jack's outlaw band of Modoc Indians. Fort Bidwell was named after a famous general who shared in the fighting but was a notable friend of the Indians. After his death his widow came to be very widely known for her efforts on behalf of the California Indians. Twenty-five years ago the soldiers left the fort and teachers came in to begin a program of Americanization for these first Americans. In spite of the indifference and greed of many white people, this program has been definitely successful.

For ten years the American Missionary Association has cooperated with the government boarding school and the superintendent for this district and has planted a church between the Indian village and the government school. As always, the home, the church and the school working together mean an advancing civilization. For years the Indians were houseless wanderers, with neither right nor ability to settle on the land claimed by the white men and build up civilized homes. Few are now left of the low, round huts made of reed mats or brush covered with canvas and gunny sacks, while there may be found here and there neat cottages with good hay ranches.

The houses of the Indian village, built on the edge of the military reservation through the encouragement and help of the superintendent, are becoming a very influential factor in aiding the Indians in the assimilation of American ideals. Every year the number of such houses built by the Indians for themselves increases, and every year they are better built and better

drainage, on a slope close to the main public road near to a stream flowing from the hills, with fertile irrigated land for gardens on the flat below. The village has supplemented its water supply with a community well. It has its own fairgrounds and is steadily developing a normal community life, though the people still need, and chafe under, the wise regulation of that community life by the government official. Little financial assistance is required from the Indian Bureau except for the old and the sick. Patient guidance toward Amer-



MODOC INDIAN HOME, CALIFORNIA

ican ideals is the essential thing, but it is as thankless a task here as at other points where Americans and Englishmen have taken up the "white man's burden."

The Indian Bureau and Superintendent Gray, recognizing the essential part of a community church in upbuilding a real American village community, several years ago gave to the American Missionary Association for this purpose five acres of good land across the creek from the village and on the side toward the government school. The church was located so that it could serve both the adults of the village and the hundred-odd boys and girls of the school. It is and will be more and more a community center, making definite the organized community life by furnishing a place where all can come together and think and act collectively. The value of a church building for the expression of community consciousness as well as for common worship could not be better illustrated than in such a case as this, the evolution of a wandering tribe into a settled community. It is a social development well worth the study and guidance of the best thinkers in Christian sociology. The possibilities of the church building are only beginning to be developed. As many as two hundred have gathered for special services and a hundred from the village are commonly in attendance. Besides the regular services in the Indian church, the school children have Sunday School in the auditorium of the boarding school.

Even if there were nothing more than this regular meeting of the adult Indians, with the singing and the teaching of religion, it would be an important factor in Americanization. But they themselves talk in connection with the church services and thus develop a church consciousness, even though few are ready to "join the church" in the ordinary sense of the term. They are all a part of the community church, though



PITT RIVER INDIAN TEPEE

equipped to be real homes. Oftentimes these appear as any ordinary cottage outside, but inside have almost nothing in the shape of furniture except a pile of blankets in one corner and a stove in the other. Superintendent Gray laid out the village with good



they may fall far short of some of the accepted standards of church membership. The church is planned to serve in many ways for community interests as they develop and to help them develop. The basement has just been floored, largely by the work of the Indians themselves, who are steadily accepting responsibility for volunteer service in this as a community enterprise. This basement is to be used for the New Year dinner and for various other community gatherings, some with and some without that great social agency—eating together. A lot of equipment is needed—a cookstove, a sink and piping to bring water from the stream,



INDIAN REED TEPEE, FORT BIDWELL

tables and benches, dishes and cooking pans. What an advance in community life when, with the help of the Indian women, the community in the church building can feed a large company with cleanliness and order, also inviting their white friends to share their hospitality.

But community dinners will be only occasional events; the basement must also provide room for work benches where the men can make the cupboards and tables and benches for the church and for their own homes. It may take years to secure all these things and get these activities started, but it takes years to change nomads into a developed American community. It would be of little value to have the material equipment without the cultural development. Upstairs in the back of the church there is just the place for a sewing room, if a sewing machine, chairs and a little stove were provided. Plans for quilting bees are already being considered. The Indians have made a promising start in glovemaking, and there are many other possibilities of profitable work which could be developed with proper industrial teaching and guidance, all tending to supplant gambling and gossiping.

These Indians, mostly Paiutes, are good workers when they have incentive and direction. They are not deficient in skill or intelligence. But ideas of community property, the wrong kind of community ideals, have discouraged individual initiative. The uncertainty of keeping what they have earned, on account

of the greed of unscrupulous white men and the laziness of other Indians who sponge on them, has deprived them of proper stimulus to progress. They are now learning to work for themselves and to expect others to do likewise. They are changing from a tribal economy to a community life based on the achievement of the individual, in which he is protected.

Some people mistake Indian self-control for stupidity. Oftentimes you get flashes of humor which show that these people keenly understand human nature as well as the world of animals and natural forces around them. When an old white man, too old to work, came into the kitchen and saw the Indian cook sitting down to rest, he joked her about being lazy. She knew his chief occupation was smoking a pipe, and she came back at once, "Let me have your pipe, and I will work hard like you do." These Paiutes of Modoc County, like other Indians, dislike and despise the white man most when he loses his temper. Self-control is to them one of the greatest virtues. They cannot understand a superior civilization which does not demand self-control.

The Indians who belong to the Fort Bidwell Superintendency, and who come in from time to time and may be reached by our Indian church, include the remnant of the Pitt River tribe from west of the high range paralleling the Nevada border. The Paiutes, who make up the largest number, wander far over Northern Nevada and Southern Oregon. Those located at Summit Lake, old Fort McGeary, sixty miles east of Fort Bidwell, often come in to the village and the church. Large numbers come when there is some special occasion like the Indian fair or the closing exercises of the government school. But the more there are together the greater the temptation to gambling and waste of time, and the greater the need for wise direction of recreation and social activities. At such times the Indian church ought to have a specially strong program and leadership. When the Indians have their annual fair, card sharps and operators of all kinds of gambling devices flock in to relieve the crowds of their summer earnings. And there



REV. AND MRS. J. R. SHOEMAKER

are other exploiters who pose as friends and persuade the Indians to give up their money in hopeless efforts to push claims against the government. The thought of his "wrongs" has become an obsession with the Indian, and he will follow anyone who offers to help him "get justice." Another "Dr. Cook" has been selling these Indians membership in an association which promises as much and produces as little as the oil companies the North Pole faker promoted. Unfortunately, many good people with more sympathy than judgment have lent their names to the support of this adventurer, with the consequent serious embarrassment of the Indian Bureau and the missionaries in their slow and difficult social program which is built upon the acceptance of responsibilities rather than the claiming of rights.



In spite of considerable immorality among these Indians growing out of housing conditions and other bad social customs, they have a notable pride in their children and particularly in the purity of their blood. Some of the worst fights among the Indian women have resulted from gossip that their children have white fathers. This race pride is a part of that imperative need for self-respect which underlies all character. With incentive and opportunity, children of the tribe are entering and doing well in the public school, men are getting deeds to their property, and all are slowly learning that their salvation is in work rather than in claims against the government. To be sure, complaining of the superintendent and the missionaries is still a favorite diversion. Nothing is so obstructive to that social progress of the Indians which government and missions alike are seeking as when these two agencies can be made mutually suspicious and critical by the Indian's impartial complaints of each to the other.

Fortunately, at Fort Bidwell the superintendent, O. C. Gray, is a Beloit College graduate, with social vision and a faith in character training. He was a classmate of Dr. Oscar Mauer of the American Missionary Association Executive Committee. Probably few Beloit men, with the missionary traditions of that institution, can wholly ignore the missionary responsibilities of their work in the world, whatever it is.

The missionaries appointed by the American Missionary Association are Rev. and Mrs. J. R. Shoemaker, who have had much experience both in frontier and city work. On Wednesday nights they teach Bible classes in the schoolrooms of the government school by invitation of the superintendent, and have just presented to their pupils some fine Bibles given by the American Bible Society. The familiarity of these Indian children with the Psalms and Bible stories compares well with that of our best trained American Sunday Schools. Besides the regular Sunday afternoon service for the adult Indians, more like a big Bible class than a preaching service, Mrs. Shoemaker has a kindergarten class for those too young to go to the government school, and there is a great deal of visiting in the Indian homes, and even more coming to the missionaries' home for consultation and letter writing.

There is also a big correspondence with friends of the Indian work who are anxious to know and to help.

One church sent in a small sum of money to provide a Christmas for the Indians, and the Indian policeman, who had confiscated the loose cash in a gambling game, turned it over to the missionaries for the same purpose. With this church money and the gambling money the missionaries felt sure of a Christmas in the Indian village. But in addition packages soon began to come in until the spare room of the little parsonage was filled with stocking dolls, toys, games and picture post-



INDIAN CHURCH, FORT BIDWELL

cards, besides such very practical gifts as soap, tooth paste and pieces for quilts.

One thing even more important is needed as a gift to these Indians to hasten their assimilation to American Christian civilization, and that is personal acquaintance and fellowship with the many white friends who are anxious to help. Fort Bidwell is so remote and so isolated that few go there except on business, and this business is not generally the uplift of the Indians. More personal knowledge of conditions secured by personal visits, and more expression of personal appreciation directly to the government staff, to the missionaries and to the Indians themselves for what has been accomplished will make the gifts of money and supplies richer and more significant. Please put Fort Bidwell on your missionary map and, if possible, visit the A. M. A. Indian church at that point.



## Field Service Groups

The Secretary of the Bureau of Woman's Work is most appreciative of the splendid help for schools and hospitals which comes from Field Service Groups, and desires to express her appreciation in the pages of the Magazine, in addition to the thanks received by the donors direct from the different stations. So much time, thought and money have gone into the preparation of these supplies that we deplore anything which looks like ingratitude through the neglect of acknowledging such gifts. It is not always the fault of the school when such acknowledgments are not received by the contributing society. One lady in charge writes: "We have received a few boxes with no letter or clue to the donor, occasionally one with a clue so general that it seemed impossible to follow it. Twice we have received packages of surgical dressings so poorly

wrapped that the covering had burst open and bandages were falling out." From far New Mexico comes word, "I also wish to thank the Sunday School or society which sent a Christmas box from Illinois; I could not make out the name of the sender nor the town. So I take this opportunity to thank them. The box contained books, games and other things all wrapped in tissue paper."

Package, box, or barrel should have name of institution and Principal or Superintendent printed in bold letters on outside with name and address of society and Chairman of Committee placed inside, on top of contents to insure identification and allow of prompt acknowledgment. Write Principal and enclose bill of lading, stating whether charges are prepaid, or to be collected and refunded by the donors. Thank you.



## Our Girls as Leaders



Y. W. C. A. CABINET

By  
ELIZA  
LORD  
JAQUITH

**I**N 1916, when the first colored Y. W. C. A. Summer Conference was held in Atlanta, the secretaries were attracted to Juliette Derricotte, then a sophomore at Talladega. On completing her work here and taking a special "Y" training course, she became one of the National Student Secretaries for colored schools, a position which she has held since with conspicuous success. Last summer she was invited to the Estes Park Conference of white girls from the Southwest, where she won many friends for the colored girls. Last summer, also, she was the Executive of the Conference held at Talladega. Each of the two classes following Miss Derricotte's sent one girl into important city "Y" work, in which four earlier graduates were at work.

In 1922 before the National Student Convention, at Hot Springs, Arkansas, a Talladega senior was called to New York, at the expense of the National Headquarters to discuss plans to be presented at that meeting. As you may know, when the convention met, a new constitution was adopted, giving the colored girls representation by four girls on the National Student Council. These girls are elected at the colored Summer Conference, and one of their number is chosen to sit upon the Executive Committee of the National Student Department. Two of our girls who were present at Hot Springs had a part in the consumma-

tion of that statesmanlike and remarkable plan.

At the Southern Division of the National Student Council which meets at Atlanta, two colored girls and twelve white girls make up the Council. One of these two for two years has been a T. C. girl. When the Negro colleges were asked to nominate girls for the National Commission of Standards to meet at Greenwood Lake, New Jersey, last September, a Talladega girl was elected as the only colored girl with white girls representing the entire country.

We can truthfully say that no college has produced more "Y" workers, and none has been as prominent in these new movements as Talladega. When we see how this participation in national matters affects the standing of all colored girls, how much it means that they bear their part in the aims and undertakings of college women in America, we can but be proud of what has been done here in the training of leaders.

Students and faculty have just given \$140 for the World Student Friendship Fund, and are now raising another \$140 to send delegates to the Student Volunteer Meeting at Indianapolis. We are wondering how we shall raise the money to send our "Y" delegate to the National Convention in New York in April, but we do not intend to fail in this important work. Any special gift to our "Y" work would be most encouraging.



## Cabin Door

By MARION VERA CUTHBERT, *Teacher, Burrell Normal School, Florence, Ala.*

**P**ERHAPS it was more a combination of boy and spring than any real inability of Jim to get along in school. Of course, the eternal boy in him prevented him from being any saint—that and a certain wildness which might have been as much the lack of harmony between him and his surroundings as anything else. Well, at any rate, Jim packed up his books after his tiff with the teacher and turned his back on the indifferent red brick building that had been the scene of so many unpleasant and—yes—pleasant times.

But Jim did not think of the latter as he swung up the road. All of April's sunshine could not dispel his gloomy musings. No, it was no use. How he hated everything! And she had been absolutely wrong to call it impudence. Why couldn't he say what he wanted? She had certainly said what she wanted. And she had said he was big enough to know better. Could he help it because he had almost a man's growth at fifteen? That wasn't it. It was because he was black and ugly. He knew. The ugliest boy in the Junior High. He had heard little Mary Sue tell



Annie May so. Well, he didn't care. He'd show them. Jim gave an inoffensive rock a vicious kick, and it didn't help matters any that the rock was less inclined to move than he had thought.

Up over Handy Hill he trudged. Handy Hill is one of the colored sections of the town, rather thickly sprinkled with shabby cabins and laced with roads that give up showers of red dust in the dry weather and are almost impassable with mud when it rains. Out of pure ill-temper Jim threw a pebble at a little "porker" who with more audacity than good judgment attempted to block his path. Mammy Judy Jones was chopping kindling in her yard.

"Wha you goin' dis time o' day, boy?" she called out.

"Nowhere," Jim answered, not so much because he wished to deceive as because he felt aimless.

He turned in at his mother's cabin. A swarm of his small half-brothers and sisters were tumbling and quarreling around the door and darting in the yard. His mother was stirring clothes in a steaming black pot over an open fire in the back. A lazy dog of some mongrel hound mixture rose slowly to his feet and ambled toward Jim, solicitous, but a little put out that this siesta should be interrupted by this untimely appearance of his master. How ugly the whole scene was to Jim—the dirty children, the pungent odors, the buzzing flies, the broken household articles visible through the cabin door and scattered over the yard. Even his mother, in her cheap and worn-out garments, struggling with the wash. A sickening sense of repulsion overwhelmed Jim as it had never done before.

"What you doin' home heah, boy?" his mother called out.

"Nuthin'," said Jim.

"Don' tell me that," said his mother, coming toward him.

"I quit school," said Jim.

"What?" said his mother, incredulously. "You done what?"

"Quit school."

For a moment his mother stood too shocked to speak. Coming, as it did, on a warm afternoon, in the midst of more work than she could hope to finish before night, it was almost too much to be borne. And Jim. First born! And not by the trifling father of the younger children, but by Em'ry Turner, who could read and write and was going to be a preaching man if death had not interfered. Jim!

"What you done, Jim?" she asked when she became articulate.

"Nuthin'," he repeated, then added, "Teacher said I gave her impudence."

"But what erbout?" persisted his mother.

Jim remained morose and uncommunicative.

"You ma'ch you'self in de house, boy. We'll see erbout dis. Tomorrow mawnin' come an' Ah'll go up to de school maself an' fin' out."

She returned to her tubs and Jim entered the house, threw his books on a broken chair, then, slouching out, attacked the woodpile and mechanically chopped the kindling for the night. Evening came and after eating his poor supper he sauntered out and across town by the railroad tracks. He had no well-defined purpose. Just wanted to walk. There was always a sense of

stir and excitement around the yards. Wished he was going away—from the hateful school; the wretched cabin, the squalling brothers and sisters and even from his mother, at least from her persistent talk about what he should do and be. If he only had nerve. A string of box cars trundled along. The door of one was open. Jim caught at the floor, swung himself up and in it. It was easy. He slipped into a corner where there was some old straw. Five minutes later and the lights of the town were behind him.

\* \* \*

In the baggage car that runs between Sheffield and Florence the wreck of a young colored lad lay on a dingy quilt. A physician's eye was not needed to see that life would linger only a few days, perhaps hours. The feverish eyes were fixed on the rolling landscape. The old, familiar sights. Jim was coming home. Home! A popular air that he had sung in Birmingham before the evil days of his imprisonment came back to him. He was too weak to hum, but the melody and words surged through his mind:

For the cabin door is never shut  
The while Miami dreams.  
In the rocking chair where I was rocked  
My dear old Mammy dreams.  
While Miami sleeps my Mammy weeps  
Beside the window light—  
"Lawdy, send my wanderin' pickaninny  
Wanderin' home tonight . . . . ."

Home! How beautiful it would be. His mother! You could sit in the doorway of a night and listen to the voices of the night, the gr-r-rp of the frogs down in the creek, the whistle of a jaunty pedestrian on the road, music from a neighboring cabin. When the moonlight shone in the doorway—dreams of the days to be. A man, a great doctor. Yes, a black boy could rise. He'd show them. Dreams! Once when he was a very little boy his mother had lifted him up to smell the lilacs near the fence. If he could last a month they would be blooming then. A month! If he could only get his breath! A month! Why, there she was now! His breath! He was running too fast up the road, that was it. Within the gate.

The car came to a standstill with a lurch.

"Come over here and give a hand with this fellow," said the baggage man to the truckman.

"What's the matter?"

"Sick nigger. Up from the coal mines. Got the T.B. and they're letting him come home to die."

"Die? Man alive, he's dead now."

"Sure is."

"What was it? Stealing?"

"Dunno. The guard in Birmingham said he was rounded up with a crooked bunch there. Didn't believe that this fellow had done anything, but you know how that goes. Two years in the mines."

"Yeah. One less of 'em, anyhow."

WANTED. Mr. H. W. Case, Superintendent, Elbowoods, North Dakota, asks for a small portable organ for use in meetings and the work in different stations. Indians are very fond of music and nothing adds more to a service than good singing led by an organ. We hope someone may be able to supply this want.



# How Can the Churches Promote Fuller Inter-racial Cooperation and Good-will?

By MRS. W. C. WINSBOROUGH

*A Southern White Woman's View*

*An address delivered before the Executive Committee of the Federal Council of the Churches*

A COLORED speaker once said his highest ideal of an honest man was one who would deliver the same address to an audience of Negroes and to one of Southern white men. Any consideration of the racial question naturally divides itself into three divisions, the Northern white people, the Negroes and the Southern white people. We have representatives from all three groups present today. Let us consider together what element is retarding the growth of race cooperation in each of these three groups.

Is it not true that the mental background of the church membership, both North and South, colored and white, must be materially changed before the constructive inter-racial program will fully enlist their interest? Some one has said: "The Northern man hates the Negro as an individual but loves him as a race, while the Southern man loves the Negro as an individual but hates him as a race." We might temper this statement by saying that the Northern man is interested in the advancement of the Negro race in general, yet finds the individual Negro repugnant to him and undesirable as a neighbor; while the Southern white man loves some individual Negroes but is indifferent to the Negro as a race.

The white leaders of the North in the past have usually known only the educated Negro and have judged the race by him. The coming of thousands of uneducated Negroes into their midst has appalled them and, perhaps, revealed to them unguessed problems with which the South has long struggled. The migration of the Negro to the North, however, has changed the whole situation, and Christian people of the North cannot maintain an attitude of personal repulsion and disdain toward the individual Negro who has come to live in their midst, if they are to continue to carry on the work for the race which they have so splendidly supported in the past.

The Christian people of the North need more information concerning the human and personal side of the Negro of today—all too many of them inherited rather than acquired their attitude toward and information concerning the Negro, and one sometimes hears statements concerning the present inter-racial situation which savor strongly of the vintage of 1860. They need up-to-date facts not concerning the "Freedman" of the Civil War, but rather regarding the needs, problems and ambitions of the Negro living at their own door in the year of our Lord, 1923. We of the South view with interest (and sympathy) their opportunity to remedy at home some of the ills to which, in the past, they have so cheerfully



MRS. W. C. WINSBOROUGH

administered "absent treatment."

The Negro church has a similar task before it—that of changing the mental attitude of its members. Do they not need a more optimistic outlook upon their surrounding than is held by the average group of Negroes today? No one would minimize the fact that injustice and unfair discrimination have prevailed and do still prevail against the Negro. But is it an advantage to anyone to emphasize these conditions and by dwelling upon them to warp the minds of the Negro people so that they see only one side of the question, and become embittered, discouraged and pessimistic? Is it not the duty of the Negro minister

and leaders to emphasize the advantages and opportunities which the American Negro enjoys to a greater degree than any other group of Negroes in the world? Might they not also profitably recall the large part which the white race has had in making such advance possible? Would it not give a better background for the reception of the inter-racial cooperation idea?

## In the South

The great problem before the church in the South is to win Southern people to a consideration of the Negroes not only as individuals but as a race needing broad constructive policies of helpfulness. This is a difficult task because of the close personal contact between the white employer and the Negro in the home, on the plantation, and in business of every type. Southern white people, in mass, rarely know the educated Negro. The fear of earlier days that education of the Negro would tend to bring the races into closer social relations has proven unfounded. Such education has widened the breach between white and black.

Speak to a group of Southern people today on the Negro problem, and the majority of them will view it from the angle of their experience with their servant in the kitchen or the tenant on their farm. Their response to the subject will be largely determined by the efficiency or faithfulness of these Negroes with whom they come in personal contact. To them, the Negro problem is that of "Sally in the kitchen and John in the field." These servants are usually uneducated and untrained. Often their loyalty and faithfulness have won real affection from their employers, and this interest in individual Negroes is a fine basis for the broader conception of race helpfulness, since individuals make up the race.

It is the task of the Southern church today to build upon this interest in the individual Negro until it shall include interest in the Negro race; to develop among the Christian white people of the South a con-



constructive program of community helpfulness and cooperation with the Negro that can come only from an understanding of their racial needs. This task must be accomplished through the Churches, if at all. Politicians exploit the Negroes as individuals for the sake of their votes. Purely social agencies are not yet sufficiently numerous in the South to be considered a very important factor in the matter. The churches, however, reach practically every stratum of society in the Southland, and this problem is peculiarly theirs.

There again, however, we face the fact that leaders are often not informed as to the inter-racial situation of today. Too many of our Southern leaders are strongly on sentiment concerning the past and short on facts about the situation today. A public allusion to the Negro by a Southern Christian white man is apt to be one (or both) of two types; a sentimental and affectionate (and sincere) allusion to his or his father's "old black mammy," or a funny story that usually connects the Negro with a watermelon patch or the family poultry yard.

The race question in the South must be magnified and dignified; must be rescued from the kindly but mistaken sentimentalism as well as the semi-humorous consideration of the present day. It must be brought to the Christian people of both North and South in all its seriousness, its importance, and its pathetic appeal for Christian, brotherly assistance. This can only be done by keeping our leaders informed.

#### Obstacles of Goodwill

We cannot close without alluding to that evil which is today the greatest menace inter-racial goodwill confronts. The Ku Klux Klan, that organization known as the "Invisible Empire," under the guise of patriotism, is sowing seeds of race hatred, lawlessness and anarchy which, if not checked, will strike at the very heart of our national life itself. I come from a denomination which does not sanction a union of church and state, which does not intermingle politics

and religion. Were the Ku Klux Klan a political organization only, Christians might remain silent. Important as is the political side of its activity, however, there is a moral and religious side which should not be overlooked by the Christian people of America. This organization combines many of the evils which the church has been decrying for years. Mob violence in its unlovely reality repels honest men, but the Ku Klux Klan disguises mob law under the guise of benefaction.

While persecuting the race from which our Master came, they have adopted the Cross as their symbol, and saddest of all, have enlisted among their followers thousands of those who profess to be followers of the lowly Nazarene who came to bring peace to the world and who called all men his brethren.

This organization is confined to no one section of the country but is reaching its terrible tentacles into every state in the Union. The time for inaction has passed. If this monster is to be crushed, it must be done by the Christian people of America. If we who believe that "He has made of one blood all nations of the earth" remain silent in the face of so great an evil, the very stones themselves will cry out against us.

#### Recommendations

In view of these things I would, therefore, suggest:

I. That the Inter-racial Commission of the Federal Council establish a publicity department, through which information concerning the whole subject of inter-racial cooperation and especially concerning the progress and present achievements of the Negro race, may be widely disseminated throughout the church.

II. That the religious press of the churches be urged to cooperate with this publicity department in introducing similar information through the churches, by means of their publications.

III. That, if possible, greater use be made of the secular press in the same way.



## Two Contrasting States

THE official School Directory of *South Carolina* announces that for the school year 1922-23 there were 236,613 white and 226,267 Negro children enrolled in the town and county schools of the state. There were 71.4 per cent of the white and 69.1 per cent of the Negro children in regular attendance. The total salaries for white teachers were \$5,216,-15.22; the total salaries for Negro teachers \$845,-09.18. The average salary paid to white teachers of both sexes was \$834.71; to Negro teachers, both sexes, \$237.95. For furniture and apparatus the expenditures on the white schools were \$188,855.02; on Negro schools, \$22,983.09; for the transportation of white pupils, \$88,903.94; for Negro pupils, \$53. The total expenditures for all school purposes were for white schools, \$10,034,049.96; for Negro schools, \$1,119,-42.62. The per capita expenditure was for white children, \$42.41; for Negro children, \$4.95; according to average attendance the expenditures were for white children, \$59.40; for Negro children, \$7.16.

The sister state, on the contrary, makes a very different showing and an extremely creditable one. N. C. Newbold, Supervisor Negro Rural Schools in *North Carolina*, in the *Journal of Social Forces* for November, gives the figures of public appropriations for Negro education in his state during 1921-23. In 1921 the General Assembly appropriated \$935,000 for Negro education, including the building and maintenance of a reformatory for Negro boys and a sanatorium for Negro tubercular patients. In 1923, in addition, the General Assembly appropriated \$974,000 for biennial expenditure for buildings and improvements and a \$316,000 annual appropriation for maintenance of state institutions. The writer further gives figures for expenditures by counties, towns and cities. These have appropriated about \$3,803,000 for Negro schools. He concludes by saying that the state "is now able to spend and is spending more money upon its Negro schools each year than it spent upon its whole public school system in 1900—twenty-three years ago."





## First Impressions

By MRS. M. W. SPEAR, *Matron Lincoln Normal School, Marion, Alabama*

**P**ERCHED on the fence, a row of little black boys and girls with faces beaming with welcome at the sight of the principal and teachers, made us soon forget the two days of hot, dusty travel as our taxi turned on the road leading to Marion.

In a few days I assumed my duties as the head of the Home Economics Department in Woolworth Hall. The first of October found the faculty of twenty-one on hand and ready for work—a work that must be successful, for the motive is Loving Service. The helpful thought that prevails is not only “every teacher for another,” but “everyone for each pupil whom they have come so far to help.”

The campus is full of surprises to one who never knew of the growth of this school. One of these is the music department with its two studios. When I saw the furnishings, the pianos, and the pictures of the great masters of music, I realized what it all meant to accomplish this.

After leaving the studios my desire to visit the different buildings first took me to the laundry. I was especially interested in this department because I had several times expressed the opinion that never had I seen such beautiful laundry work.

My next visit was to the carpenter shop to watch the boys, many of whom had never before even seen tools such as they are now taught to use. When I look at the buildings of brick on this campus and consider that these boys have done a part of the brick work, most of the finishing of woodwork, and for one of the buildings have cut the timber and prepared it for use, I marvel. Not only are they busy in the shop but in the care of the dairy and stock. These boys take great pride in the gymnasium that they built and are patiently waiting and hoping that some day not far away it may be equipped.

I hurried on to the primary school building. Here I visited first the kindergarten where twenty-five little tots were being made happy and taught many helpful things. They showed me their wonderful toys. Many of these children had walked a long way with no lunch for the noon hour, except, perhaps, just a piece of sugar cane to chew. They feel they have had a feast if the teacher provides a few crackers and an apple divided among the twenty-five.

In the first grade I found a little boy asleep! He had walked five miles to school and would have five miles to walk home. The teacher let him sleep. She told me that many of the little boys and girls walk to school, leaving home by five o'clock in the morning. In many cases she had found that perhaps there was

only a cold potato, perhaps nothing, in their lunch boxes. One teacher told me of a group of children from the same cabin taking their covered basket to the corner of the campus. She watched that basket, but never found any food in it. Either they had eaten their lunch for a breakfast on the way to school, or there had never been any lunch to eat; but they were too proud to have their playmates know that the basket was empty.

Next I visited the grades. I think I never was so appreciative of Hoffman's picture of the Boy Christ as I have been since I came here. Each room has a copy of this famous picture. Each room has also a beauty corner—it may be a flower, a picture, or a vase, but something so that the eyes, as they look toward the desk, may see some object of beauty. In one grade I felt a sense of pity as I listened to a teacher trying to teach some large boys and girls how to tell the time of day.

I visited the sewing department, a large, sunny room, with windows on three sides, well equipped with closets, cupboard, machines and long cutting tables. The instructor is a practical woman, who teaches them to make their own clothes.

Next came the girls' boarding hall, where some fifty girls have their rooms. The matron has been in the work so long she knows just how to care for them and guide them. The same is true of the boys' hall with its kind and faithful matron.

I attended the chapel exercises. As these boys and girls marched in, keeping step to the music, all attentive, respectful and reverent, I said, “Yes, it is worth while.” Then at that first chapel hour, after reading the scripture and offering prayer, the principal said, “Students, this has ever been our motto,” and she pointed to the word, “Truth,” which stands out conspicuously alone over the platform. She also mentioned the watchword which she gives at the beginning of every school year. They all listened attentively as they were told what the teachers want to do for them, and what the teachers expect of them.

As the little tots came down the stairs some of them looked really frightened, as many of them have never been on stairs before. Teachers with great kindness helped them to start down, while others stood below to catch them if they stumbled.

The principal and her co-workers are ever expressing their appreciation for the help given by the friends of this school from the North. One instance alone will reveal to the Northern friends the appreciation of the colored people. A young woman was graduated





FACULTY, MARION, ALABAMA

from the home economics department of this school and her grateful mother, whose only earnings are from laundry work, gave to the new domestic science building a dinner set of one hundred and twelve pieces that

the teachers might enjoy their food from dainty dishes.

There appears to be a constant desire in the heart of every one here, black or white, for a fuller and better life.



## Progress at Pleasant Hill

By EVA A. PETERSON, *Teacher Pleasant Hill Academy, Tennessee.*

We have all just returned from our Christmas vacations, and have come back ready for our second term's work. Our enrollment is much larger this term than last, which makes an already fine school much finer. We have some very fine things at Pleasant Hill that I wish you might all see.

First, I would show you our new high school building. A pretty white wooden building, having one great advantage over many more pretentious city schools in that we have only pure air and sunshine here. You would all enjoy teaching in this building, I know, as it has real desks. Now, that means a lot after you have had your pupils around the room on benches of the crudest type, writing on their laps, and nothing conducive to real studying or teaching.

Next, I would take you into our newly painted Academy Building, and show you the new seats in the Assembly Hall. Maybe you wouldn't see anything very strange or exciting about them, as, after all, they are only what you would find in almost any assembly hall; but if you had gone to school, church, concert or lecture and sat in the little narrow seats behind little narrow old desks you would appreciate our new seats and, like some of us, hate to

get up from them long enough even to sing a hymn!

Then, I would show you our very best boys and girls. If it were today, I would show you them up at the girls' new basket ball court; the boys have had theirs several years, but the girls came to their own today, when we played our first game on our own court. The boys helped us celebrate by their cheers.

I could show you these same boys and girls at many different occupations: washing dishes, setting tables, ironing, carrying water, chopping wood, sweeping, building fires at four-thirty in the morning; but always the same frank, fun-loving, serious-minded boys and girls. You would find it hard to discover their equal even in New England—and *I'm* a pure-blooded Yankee!

Now, of course, I could tell you the other side of the story, as true to life, it has another side, and there are many, many things yet to be accomplished here, and done for the students before we can begin to feel very satisfied or at ease. It is a job where you are on duty every minute, but a job where you wouldn't for worlds be off duty for a minute if you could.

So, dear friends, continue to love us and help us, and we promise you large rewards.



BOY COOKS, PLEASANT HILL ACADEMY



Fair Play for the Japanese

*Demanded by the Congregational Brotherhood of Hollywood*

WHEREAS, this community has recently witnessed and is still witnessing an effort to expel and exclude from its borders all resident Japanese; and

WHEREAS, this effort has been characterized by un-Christian and un-American means of enlisting popular assistance, means themselves productive of race hatred and subversive of the American ideals of equal rights and fair play;

IT IS HEREBY RESOLVED by the Brotherhood of the Hollywood Congregational Church, assembled in special meeting on this the twenty-third day of January, 1924, that the effort mentioned and the means employed for its achievement are not only deeply regretted, but condemned, as at once dangerous to our

republic and unworthy the citizens of this community and country;

And it is hereby recommended that the Hollywood Chamber of Commerce tender its offices without delay in the interest of dispassionate consideration and early disposition of any existing problem affecting differences among resident races.

The Hollywood Congregational Church Brotherhood stands ready to cooperate to the fullest extent with the Chamber of Commerce and other organizations in their attempt to adjust this situation in the spirit of true Americanism.

(Signed)

R. S. RISING, J. WALLACE, J. W. MACNAIR.

\* \* \*

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for February and for the five months of the fiscal year to February 29.

RECEIPTS FOR FEBRUARY

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923.....	\$7,890.11	\$1,532.79	\$11,833.90	\$21,256.80	\$3,492.42	\$24,749.22
1924.....	8,537.62	2,212.82	12,197.44	22,947.88	12,503.51	35,451.39
Increase.....	\$647.51	\$680.03	\$363.54	\$1,691.08	\$9,011.09	\$10,702.17
Decrease.....	.....	.....	.....	.....	.....	.....

RECEIPTS FIVE MONTHS TO FEBRUARY 29

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$128,407.74	\$48,292.36	\$2,719.70	\$179,419.80	\$21,360.61	\$200,780.41
1923-24.....	138,007.69	49,978.71	4,754.53	192,740.93	41,807.29	234,548.22
Increase.....	\$9,599.95	\$1,686.35	\$2,034.83	\$13,321.13	\$20,446.68	\$33,767.81
Decrease.....	.....	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$2,841.75	\$1,922.65	\$27,733.08	\$32,497.48	.....	\$32,497.48
1923-24.....	1,490.32	2,911.13	31,227.61	35,629.06	.....	35,629.06
Increase.....	.....	\$988.48	\$3,494.53	\$3,131.58	.....	\$3,131.58
Decrease.....	\$1,351.43	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS FIVE MONTHS

RECEIPTS	1922-23	1923-24	Increase	Decrease
Available for Regular Appropriations.....	\$200,780.41	\$234,548.22	\$33,767.81	.....
Designated by Contributors.....	32,497.48	35,629.06	3,131.58	.....
TOTAL RECEIPTS.....	\$233,277.89	\$270,177.28	\$36,899.39	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR FEBRUARY, 1924

Income for February from Investments.....	\$3,880.86
Previously acknowledged.....	29,015.90

FORM OF A BEQUEST

\$32,896.76

"I give and bequeath the sum of.....dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.



## CONGREGATIONAL HOME MISSIONARY SOCIETY

THE following has been circulated among the churches of the Alabama and Georgia district by Rev. Neil McQuarrie, Assistant Superintendent. The suggestions are so practical as to deserve wider circulation:

Suppose that beginning with the new year, each church will decide upon three goals. How many of our churches will vote promising to do *three* definite things?

I.—We will adopt business methods in every department of our church.

This means:

1. We will organize our church with an up-to-date institution.
2. We will appoint church officers who will meet monthly to consider the business of the church.
3. Our church clerk will keep complete records, and our treasurer strict accounts.
4. We will take an every-member canvass, and adopt budget for 1924.
5. We will pay our missionary apportionment, and our National Council dues.

II.—We will make all necessary material improvements.

By this we mean:

1. We will repair and beautify the interior and exterior of our church buildings.
2. We will consider the building of a parsonage, when necessary to establishing a community center for the group of churches to which we belong.

III.—We will organize our children and young people for Christian instruction and training; and adopt standards of efficiency.

1. We will organize our church with an up-to-date school.
2. We will organize children, ages between seven and thirteen, into pastors' classes. The studies to include the teachings of Jesus on how to enter the Christian life, and how to serve him best. (These classes should receive instructions preparing them for church membership.)
3. We will organize our young people, ages between fourteen and twenty-five, into a teacher's training class. (This class is for training in Church School efficiency.)
4. We will organize classes of Bible study, for missionary study; and for training in local church work. Education in Congregational polity and history will be considered. (These classes can be carried on through the Junior and Senior C. E. Societies.)



*The New Yorksky Dennik*, a Slovak daily, published in New York, devoted five columns to a very complete account of the dedication of our new Slovak church in Charleroi, Pennsylvania, in its issue of February 14. "In the new church," said the account, "there is no distinction between Slovaks and Czechs,

nor between Americans and Slovaks; all is one American Christian family."



Wanted, the donation of a small reed organ for the use of the Congregational Church at Isabel, South Dakota.



A class of boys in the Junior Department of Plymouth Church, Seattle, Washington, has started to purchase an automobile for one of the home missionary fields in that state. The class consists of ten boys, averaging thirteen years of age. They have subscribed fifty dollars, which will come out of newspaper earnings and personal allowances. The rest of the department will probably put in another fifty dollars and aid for the remainder will be sought elsewhere. These boys recently gave a demonstration, tracing the movements for carrying the Gospel from the time missionaries started on foot, to horses, camels, boats, railroads and automobiles.



The president of the Church Extension Boards, Dr. J. P. Huget, recently made a tour of inspection of the churches in southern Florida, at the request of the Board of Directors. Among other points he visited Coral Gables, the new suburb of Miami, where Dr. Royce has been engaged in establishing a new church. We append herewith a portion of Dr. Huget's report on this work: "This suburb, some miles out of Miami, is connected with it by excellent roads and frequent motor bus service. Its development has been phenomenal. In two years' time there has been laid out and partly developed a town site covering two miles, with streets, electric lights, ornamental gateways and plazas, hotel, schoolhouse, clubhouse and so forth. There are two hundred houses already occupied, many of them very attractive. A hundred or more others are in process of construction.

"It is estimated that one-half the residents of Coral Gables will be all-year people, engaged in business in Miami. The promoter, Mr. George Merrick, himself the son of a Congregational minister, has been greatly interested in the plans for the development of our church, which was formally organized on February 17, with fifty-seven active and some thirty or forty associate members. The latter are winter residents who will support the church actively, though continuing their membership in Northern churches. A house has been furnished for Dr. Royce during the period of organization, and here the preliminary meetings have been held. The lot upon which the church is to be built is most admirably located at the center of the finest part of the development. It is valued at fifty thousand dollars. Plans have already been tentatively drawn for the erection of the church. We have a very real opportunity at Coral Gables and it is my conviction that the work should be pressed with great vigor."



# Problems and Opportunity in Industrial Communities

By REV. GEORGE L. DAY, Soddy, Tennessee

*NOTE: Many of our home missionary pastors are in charge of churches situated among the people who labor in industrial sections of the country. Mr. Day, one of our valued workers, has had unusual opportunities to observe the life of the people who are furnishing the bone and muscle necessary to supply the finished product. He has lived among them for years, baptized their babies, helped in times of sickness, seen that interpreters were on hand when those unfamiliar with our language were in trouble, and always used his influence in a way that makes for a better and safer America.*

**I**F you were asked for the most up-to-date expression touching the Christian religion, would you not reply something to the effect that it was to harness faith in God to the service of men, that belief in Christ was the inspiring start for social service of some sort?

Josiah Strong says that themes like the soul, immortality, death, and heaven occupy only one sixty-second part of the Gospel.

Jesus deals with earth more than heaven, the needs of the present more than the problems of the future. As a matter of fact, the New Testament is perhaps more sociological than theological, though it has had the misfortune to be treated as if it were wholly a book of doctrine and devotion.

The prophets of the Old Testament cried: "Relieve the oppressed! Judge the fatherless! Plead for the widow!" And Jesus sums up the whole religious message when he says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

We are far removed, it may be, from mills and factories and great industrial centers, but we are not untouched by them. Our food, our clothing, our investments link us up with the millions; and since injustice and inequality are not yet righted, we cannot wholly be exempt from obligation.

What a team of social workers Isaiah and James would have made in a land like this, where every eighth child between ten and fifteen is gainfully employed outside federal and state protection! Would they have kept silent? Could they have helped thinking, as they glanced at our clothes, of nearly a quarter million children in a cotton state, of little Millie, only four, who picks eight pounds a day, or Mellie, five, who picks thirty pounds, and Ruby, who, having passed her seventh birthday, can pick thirty-five pounds? One father has boasted that his sixteen-year-old son Bob picked six hundred and four pounds in one day and another son, just eleven, five hundred and five pounds, while his six-year-old daughter picked two hundred and ten pounds, all on the same day.

Don't you think these prophets would have something to say to the women whose flowery decorations



THE LITTLE WORKER

and lace come from some one of the hundred and forty-five thousand apartments in one of the thirteen thousand tenements in New York City, where mothers and babies live together with the devouring wolf?

Who, think you, pick the nuts for your candies, make the tiny garments for your baby's doll, paste the picture papers on its blocks? Children who have no sweetness in their lives, who know no real childhood.

We had much to say of the Frank case a little while ago. It ended in lynching, so far as Frank was concerned. But there is a case back of that—the Mary Phagan case—the case against the state of Georgia that permitted little Mary Phagan to go to work in the National Pencil Factory before she was twelve. Poor little lassie, murdered before she was fourteen! A year after her death the state amended its law. There is sworn testimony to the effect that the moral and sanitary conditions of that factory were dangerous. There was much talk of avenging the child's death, but the only time when it could have been avenged

was before it happened.

Perhaps the most dangerous of occupations for children are the street trades and the messenger service. These boys have the entree to the underworld and soon acquire a complete knowledge of it. There are exceptions, of course, but one state has reported that seventy per cent of the inmates of its reformatories are from the messenger service and street trades. A probation officer has said: "I would rather see my son carried to the cemetery than in the messenger service, in spite of the fact that the larger companies are doing all they can to safeguard the boys."

These things are not done with malice aforethought. There are contributing causes. For example there is the ignorance of parents. Let me illustrate. Miss Helen Todd, while looking after the welfare of the children in a certain community, found in a dust-filled lumber mill, feeding a gleaming rip-saw, a young lad who was frequently racked by a hollow cough. She was unable to make the boy hear because of the noise of the machinery, but she finally succeeded in drawing aside the big Swede in charge of the work



made him understand that she desired an interview with the lad. The dusty, passive boy came to the office, gave his name as Adolf Jensen, his age as fifteen and said that he had worked since he was thirteen, beginning at five, going to work at six-thirty, and keeping it until six in the evening. He never played, but he did go to night school, which he did not like, and he did not know how long he had had the cough. After while the manager returned. "How are you getting along with the kid?" he asked the inspector.

"This boy is working eleven hours a day instead of eight, which is a violation of the Child Labor Law. He is working on dangerous machinery, which is also a violation, and he is sick," was the reply.

"You're on the wrong track. There ain't no violation of the law. That's my own boy. He's working without pay. He's the only boy I got. Do you think I wouldn't take care of him? Don't I send him to night school to learn him to get an education? Don't his mother cook whatever he wants? Ain't he got a bedroom with a stove in it? This business is for him. We'll be partners one of these days. Why, work don't hurt nobody. I started work when I was a kid and I have never been sick. I tended ducks in Sweden when I was five. I was bound to a farmer when I was ten. I slept in a barn and was always cold and hungry, and I made up my mind that my boy should have an inside job. All he has to do is to feed that cow; that is play! Some of these days he will own this factory."

But Miss Todd insisted that the boy was sick and advised consulting a certain doctor. The next Monday

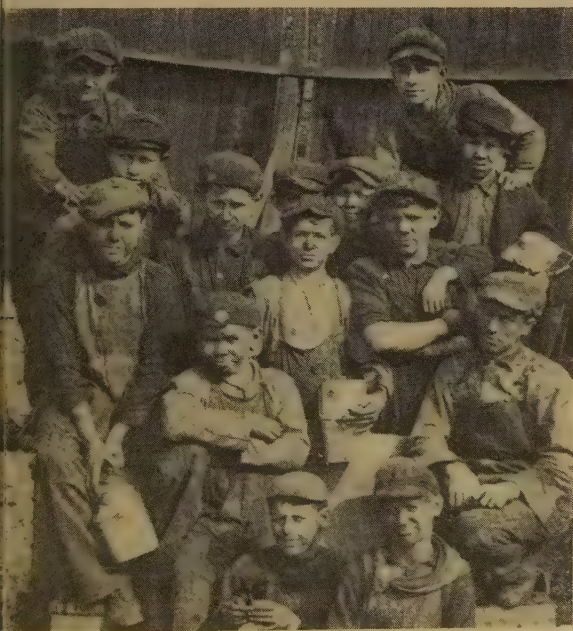
dle of the night to keep that stove going for him!"

Ignorance was the contributing cause there. I do not know whether the boy had been in touch with the church. If he had, the church failed to measure up to its opportunity.

Family poverty is often the cause of children going to work before they should do so. In three hundred



COTTON MILL WORKERS, SOUTH CAROLINA



BREAKER BOYS

afternoon she found the big Swede waiting in her office.

"Adolf's got tuberculosis. The doctor says he'd be a great deal better off if he'd slept in a barn. He says it's the earning and the machinery and that he must go to the pine woods and sleep in the cold with the wind blowing on him. And just think of it! I got up in the mid-

and eighty-one out of eight hundred investigated cases, children were at work because the father had been killed in some industrial accident. In six of these cases some slight compensation had been made to the families. For example, in three of them the doctor's bills and funeral expenses had been met by the corporation.

A year ago there were forty thousand employees in the South Carolina cotton mills. Thirty-two thousand men and women averaged seventy-three cents a day. In Massachusetts three hundred and nine thousand of more than five hundred thousand wage earners made less than seven dollars and a half a week. In one great manufacturing plant, where eight thousand were employed, more than twelve hundred unskilled laborers got a flat rate of fourteen cents an hour; that is, seven dollars and seventy cents a week for fifty-five hours. The company had paid six per cent dividends for ten years and twice declared stock dividends of fourteen and sixteen millions respectively. Now a family certainly must have more than seven dollars and a half a week to live on in Massachusetts and more than four and a half in South Carolina.

But whatever the several causes may be that permit such conditions to exist, whatever the reasons, the system that makes these evils possible is physically, morally, and spiritually destructive.

On the other hand, however we may scoff at social progress, we have progressed. Conditions are improving. Much has been done and written in the past twenty years to mark that progress. The steel industry is far from perfect, but if you would investigate some



of the great mills, see some of the welfare work, note the record of millions of dollars spent for the comfort, safety and happiness of employees, millions that formerly went into the pockets of the stockholders; visit the clean, happy homes, get acquainted with doctors and nurses, study the cooperative stores, with their large saving to all employees on the necessities of life; discover the zeal of managers and directors to reduce hours of labor, dangers, discomforts, and discontent. You can confirm your impression by visiting shoe factories and clothes-making establishments, meat-packing places and department stores. They are not all what they ought to be, but in each field demonstration has been made that there can be prosperity without selfishness being dominant.

The day of the rule of the rod has gone; the day of the rule of grab is going; the day of the rule of suspicion is also passing. Dr. George A. Gordon, on a trip across the Atlantic, found himself in a cabin with

a black-whiskered man whom he didn't care for. The next morning, after glancing around to see that no one was near, he leaned over the purser's desk and said: "Excuse me, but I would like to leave my valuables with you: I don't like the looks of the man I have as cabin mate." "Very well, sir," said the purser, "the other man brought his valuables last night. He didn't like the looks of you."

We shall never get very far if we do not believe in each other. We are steadily coming to the day of the Golden Rule, to the exercise of imagination that enables us to put ourselves in the other man's place. That day cannot come too soon.

We need good will and religion in our hearts. We need good will and religion in our homes. We need good will and religion in our business. We need religion and the spirit of good will in all our relations with those under whom, by whom, or over whom, it is our privilege to work.

## \* \* \*

## "Pilgrim's Progress"

By REV. JAMES W. PRICE, *Portland, Oregon*

**S**UPERINTENDENT HARRISON and others have suggested that a brief resume of the progress made by Pilgrim Congregational Church during the past two years would be timely for the pages of some of our denominational publications and that the story might offer encouragement to other small churches in this and other states.

To begin with, it should be understood that Pilgrim is located in a real home and foreign missionary field. With the exception of a Catholic church, Pilgrim has the only congregation worshipping in the English language within a large area. Many Scandinavian, German, Finnish and Polish people live in our parish. In the past these conditions have been considered a real problem, and the difficulties of the field must be overlooked. Recently, however, the church has begun to see the situation as a real opportunity, and this change in viewpoint has made all the trouble in the world.

To put the matter as briefly as possible; Pilgrim Church, in the last two and a quarter years, has done five outstanding things. To name them in the order of their realization is difficult inasmuch as they all came along together.

First, there was the building of a new parsonage, second to none in the whole Northwest, with bills paid, except the loan from the Church Building Society, which is being cared for in the annual budget of the church.

Second, there was the departmentalization of the Sunday School and the adoption of the graded lessons.

Third, the conversion of the two weak and struggling women's societies into one society with five departments, was a strategic move of the first magnitude. The organization is now known as the Woman's League of Pilgrim Church, and automatically takes in every woman member of the church. The dues are three dollars a year. One full year of activities has proved the wisdom of the leaders in forming the new organization, as the women say the twelve months have been far and away the greatest in their experi-

ence. Their financial earnings amounted to eight hundred and fifty dollars.

The fourth matter of importance was the thorough repairing, kalsomining and painting of the church edifice at a cost, including donated work, of five hundred dollars.

The culminating event, however, to which the prize must be given, lies in the fact that Pilgrim Church, after leaning on the Home Missionary Society for the greater part of its thirty-seven years of life, has at last come to permanent self-support. This was, indeed, a culminating achievement, and is due to the thoroughness with which the Every-Member Canvass of 1923 was carried out. In accomplishing this result the men of the church, headed by Bertram Keeton, put through, with some modifications, the plans of the Commission. Six weeks before the date set for the canvass, we began our campaign of education. The literature was wisely distributed; announcements were made from the pulpit, and six sermons, having in view the cumulative object, were preached. The men were called together and organized. Lists of names, including those of remote cousins of the church, as well as actual members, were carefully gone over and cards prepared. The canvassers were fully instructed in their duties. The pastor prepared and sent out a preliminary letter, acquainting all with the objects of the canvass, informing them fully regarding the various items of the budget and asking them to be at home on the afternoon of December 9. An eleventh-hour post-card reminder was also sent to every name on the list. When the final tabulation was made, it was found that subscriptions had just doubled those of the previous year, which made possible the independence above spoken of. Much credit is due Mr. Keeton in achieving this result. He acted as chairman of the canvassing committee. His enthusiasm was contagious, his optimism unbounded. The committee is being continued and already plans are being laid for the next canvass. Our present objective is a substantial increase in membership.



# In Harding County, South Dakota

By Assistant Superintendent H. C. JUELL

**H**ARDING COUNTY, South Dakota, is given to grazing rather than to farming. There is an abundance of good soil, but there is also a great deal of rough land which can be used for nothing but grazing purposes. As one looks over the country one sees elevations which appear like mountains on a hazy day, but which prove to be buttes on closer inspection. Some of these buttes are covered with green trees; others have projecting rocks of various colors and peculiar formation.

In the earlier days this was a typical ranch country. The big ranchers took possession of most of the land, though the so-called small ranchers were able to do well with their herds of a few hundred cattle or sheep. Then came the homesteaders in 1908, 1909 and 1910. All the land was taken. The free range, a asset of the rancher disappeared and he found himself handicapped. The homesteaders built their shacks or sod-houses and broke up the required number of acres to "prove up." The country changed, and the land was none too friendly to the homesteader. Then came some years of drought. The farmers who could not afford it abandoned their holdings, their farms going back to sod, their shacks going to wreck. But the absentee land owner held the land and the free range did not come back with the going of the farmers. Of course, many of the latter remained, and their lands had to be protected from the ranch cattle; hence the herd laws. This made the condition of the country unsettled. The days of the ranchers, rough on the exterior, but kind and generous to a fault, and quite prosperous, had passed. The farmers also passed and more than one-fourth of the people who were there during the influx of the settlers remained. Now the country can neither be called farming nor ranch country. This does not mean that it is worthless. The land, with sufficient moisture, produces as good crops as any in the state. In the six years I have been engaged in missionary work only during 1919 has there

tracts of that country could be successfully farmed were it not for the distance from the railroad. Harding County has no railroad, and most of the people on this field must haul their grain from fifty to seventy miles to market. This makes a handicap difficult to overcome. Then the bad winter of 1919-1920, and the



BUTTES IN THE BAD LANDS

slump in prices of cattle just following, nearly ruined many of the most substantial ranchers in the country.

The pastor in charge of this large parish is Rev. Archibald C. Best. He has been on the field for several years, and has won the confidence and affection of the people. I planned to be with Mr. Best on a Sunday when he visited all points, which he does twice every month. He goes to Redig Union Church, twenty-five miles from Buffalo, for morning service at eleven o'clock; to Redig Wakeman for service at two-thirty o'clock, ten miles from Union Church; then twenty-five miles back to Buffalo for service at seven-thirty.

We left Buffalo in the missionary car about nine o'clock in the morning for Union Church. The roads were good and the car—rather, as we say, the Ford—ran nicely, so we were at our destination in a short time. As one approaches the church for the first time he wonders why it was built in an apparent wilderness. We drove through a pasture, opening some gates, and following a trail till we got to the church, set alone, with scarcely a house in sight. But the people came! Some walked, others came in cars, and one party drove ten miles in a buggy. Soon the church was comfortably filled. Mr. Best calls these people "one hundred per centers," for they never miss a meeting. He said that fully seventy-five per cent have not missed a service since he began work among them. He can always bank on the congregation. And it has been my privilege to see few audiences that enjoyed and apparently got more out of their service. They sang nicely, better than the average. Mr. Best was at the organ and also led in the singing.

This is decidedly a missionary field. The only "wealthy" family was one of the smaller ranchers of earlier days. They have a comfortable home, but have met with reverses. They have cut down expenditures in every way possible. Though educated and cultured people they have cancelled their subscriptions to all



A HOMESTEADER'S SHACK

insufficient moisture to produce a crop. Last year this the crops have been especially good. In fact, there was too much rain this season. Rain is not needed after the month of August. Then the grass grows on the ground. Late rains keep it green until freezing weather, which spoils its feed value. Large



magazines and papers. It is hard to ask people like these to increase their giving, but it seemed necessary to do so. They assured me that if Mr. Best would remain with them they would increase their giving substantially rather than lose him.

Mr. Best carries his lunch with him in order to save time, and also to have quiet for meditation before the afternoon service. A few miles from the church we stopped the car and, sitting in the machine, had our dinner. The day was fine and we were comfortable. He will probably have to make different plans during the very cold weather.

Redig Wakeman Church is not as isolated as Union. Redig is a small inland town, with a post office and store; hence is something of a center in that community of some fifteen families.

In the early days of the homesteaders Rev. Vaclav Vavrina, of St. Louis, came to the Redig country, broken in health, hoping to regain it and build up a home on the free government land. Of course, he must preach. The people came to the services and, since there were many people in the new country, the crowds were large. Mr. Vavrina wrote an article for *THE AMERICAN MISSIONARY* and sent some pictures of the congregations he had. These were out of doors because no house could hold them at that time. In Connecticut, Miss Wakeman, a lady of means, read the story of Mr. Vavrina's work and became interested. A correspondence sprang up between her and Mr. Vavrina. She volunteered to build the church at Redig on condition that some help was given locally. Of course, the money the homesteaders had would not go far. She saw them through. Then Mr. Vavrina went to Buffalo to take charge of our church there. Again she gave most of the money to build that church, also to secure a parsonage for the Buffalo field; and finally, when the work at Union was in need of a building, she supplied most of the money to erect that church. In that section there stand four good buildings as monuments to the generosity of this lady of Connecticut, who died but a



THE YOUNG FRONTIERSMAN

few years ago. But the work also a monument to Mr. Vavrina who did so much to firmly establish the church in that community.

A good congregation greeted us at Wakeman Church. Again, it was interesting to see how hungry the people were for the Gospel and Christian fellowship. Practically every person in the community was at church. And since they did not know that I was coming, I knew that they came to hear their minister. Again the question of finance had to come up. I talked with the "wealthy" man of that community also. He is a fine type of young man, with a fine family. He had about four sections of land to

farm and ranch, and was a hard-working man. He said that he had had a good crop this year, but the bank he was dealing with had closed its doors and he must pay up.

The trusty missionary Ford brought us back to Buffalo about half past five, having made the sixty miles without any trouble. Buffalo, as you probably know, is an inland town of about one hundred inhabitants, the county seat of Harding County. It is served by a daily stage from Bowman, North Dakota on the main line of the Central Michigan and St. Paul Railway.

Again we had a good congregation. In the three congregations I found that I had preached to over one hundred that day, and a more appreciative people have never addressed. Every effort should be made to give them services.

Mr. Best is holding meetings on Wednesday evenings which are a real success. He has had from thirty to fifty in attendance. First several songs are sung, after which he reads and explains a poem; then there are more songs and a short talk on a book with a religious message.

The country is coming back financially. But, like a sick man regaining health, it is necessary to be careful that it may not have a setback. Encouragement and time will put the people on their feet again; and they need the church.



## Where a Missionary Car Will Help

**R**EV. G. E. STAYTON has applied for an auto for his use on the large field he is serving—Trail City, Wakpala and La Plant, South Dakota. His car, which he purchased six years ago and which has traveled over many roads in the state, perhaps best described as "goat trails," has had a strenuous life for a car, and is now incapable of further practical use. On a salary of twelve hundred and a house, it is impossible for him to buy a new one. Mr. Stayton's work is greatly appreciated by the people on his field and it is hoped that he may be able to remain with them.

The field is located between the Standing Rock and Cheyenne Indian reservations and at the present time

the country is not thickly settled. Mr. Stayton's parish comprises a territory of more than fifty miles north and south, and about thirty east and west, but the population is so scattered that he cannot give regular services at the different places he visits. Not only are the distances an adverse factor, but the roads and local conditions are such that he cannot well keep appointments. The Moreau river to the south and the Grand river to the north, are something of a barrier to travel and make it necessary to journey many miles out of the way, since there are few bridges in the country and fords have to be found. Then at both Trail City and La Plant the people are obliged to worship in buildings belonging to others—the Trail City Church b



to the Lutherans and the one at La Plant to Indian Congregation. These folks have morning ice, so we can worship only in the evenings. However, the roads are being constantly improved and it is hoped that with better roads and the possibility of having an automobile which can be depended upon, it will be possible to care for these fields much more adequately. At present Mr. Stayton gives two Sundays each month each to Trail City and Wakpala, and in the event that there may be something approaching a regular service at La Plant, he goes there when there is a fifth Sunday in the month and the Assistant Superintendent gives one Sunday in each of the other months. These could all be easily changed if he had a reliable car. These churches are among the very newest on the

denominational list. In the fall of 1917 there was no English-speaking work of any kind in Trail City. A congregation was formed and at the request of the Assistant Superintendent, Mrs. Louise B. Esch, then pastor's assistant at Mobridge, gave one Sunday a month to the work. A little later it was found that the development at Wakpala was sufficient to warrant the organization of a Sunday School. Mr. Stayton had a part in all this work and has been the only minister.

Although the missionary work on this field is slow and decidedly difficult, it promises much. The country is being settled and in time the field will have to be divided into three distinct parishes. The people are worth helping and Mr. Stayton is a worthy and valuable home missionary—loyal, self-sacrificing, and of fine Christian spirit. Who will help him get a car?



## The Mormon Church

By REV. CLATON S. RICE, *Assistant Superintendent in Oregon and Southern Idaho*

### CHAPTER III.

WE have spoken of some of the reasons for the rapid growth of the Mormon Church and of the failure of the Protestant churches to stem the tide. Naturally the next question which arises is "What is the system producing today of good and of evil?" A system founded upon fraud may conceivably grow its early crudities and may produce fruit not wholly worth while. Is this true in the case of the Mormon church? we ask.

Let us face the group the Church has had to work with. Poverty-stricken Scandinavian farmers who came to this country in search of homes; discontented British factory workers, who longed for greater freedom than they were enjoying and who came seeking real opportunity to get ahead in the world; native Americans, largely of the back-country class, a sprinkling of rough-going rogues and rascals, frankly recognized as a part of the group of Brigham Young, together with a small group of ambitious folk who became leaders, some of them very crafty, all possessing some intellectual capacity—out of these and their descendants, augmented each year by immigrants of much the same class, the Mormon church has built its contribution to the world.

Moulding them much as it desired to mould them, the church has made its people what they are. To it, praise should be given for anything that is good, as well as complete blame for those things which are

Let us consider some of the good things the Mormon church system has developed in its people.

1. It has produced a set of people who are physically strong. Living largely out of doors, using less succo than the average American uses; drinking little wine and coffee; using liquor more sparingly than the average American does, in spite of a great deal of intemperance, it has produced a hardy, stalwart race. Up to date its people have been singularly free from venereal diseases, due primarily to its large rural population's freedom from contact with the professional prostitute.

2. It has been able to colonize and to bring under cultivation many isolated districts in the West. Strik-

ing out into the heart of sage brush deserts, all these bold spirits have asked is a stream of water somewhere near. Irrigation systems are constructed rapidly under the guidance of the priesthood. Disputes as to methods of construction, place of building, etc., which have delayed many Gentile projects in the West, have been avoided because of the well-recognized authority of the priesthood. Because of the social life which the church furnishes them, and because of the feeling that they are doing real missionary work for the church in colonizing new districts, its people are contented in their frontier life. Much of the West now inhabited by prosperous people would be desert today if it were not for the Mormon church. Full credit should be given the church for this.

3. Many flourishing business concerns have been built up by the church. The church has always been able to enlist the loyal financial support of its people in building up new industries. Often, however, these concerns, after successful launching, have become the property of the few, who have exploited the masses who made them possible.

4. The Mormon church has produced a people who are ready to give to others and to the church until it hurts. The spirit of sacrifice has been bred into their very beings. Left to themselves, unless evil suggestions come from their superiors, the Mormons severally speaking, are a great-hearted, hospitable, simple-minded folk, who are happy in doing for those who are in need, generous to a fault, and great lovers of music and dancing.

We must now face some evil results which are a product of the system.

1. The system has produced a set of people who have developed largely along the same dead level of mediocrity. They think alike, they use the same phrases, the same words, they act alike. Accustomed to listen to the words of the priesthood and to catch their cues from them this is not to be wondered at. If this dead level were high, we should not bemoan the situation. Unfortunately, it is not high.

2. The system has produced a subservient people. Accustomed from early days to accept suggestions from the priesthood in politics, in business, in social life,



and in theology, it is no wonder that the tendency to dependence has been greatly developed. As one bishop put it, "We do not want independent men. We want pliable men." Subservient, dependent—yet not realizing their situation because born to it—this is the anomalous and un-American position of men, high and low, who are a part of the system.

3. The system produces a large amount of intellectual dishonesty. Just how much intellectual dishonesty is present in other churches these days is an open question. That there is much, no man will deny. But in a church where outward harmony with the authorities means so much, where the price of success, business, social and political is that of "listening to counsel" and "obedience to the authorities," mental dishonesty is at a premium. Where men dare not criticize outwardly for fear of losing caste, where words of fulsome praise are ever demanded, men become dishonest mentally.

4. Unwilling to allow healthful criticism, demanding conformity and subserviency, the church has gone to seed religiously. True religion is dead. The church has become a great business, political, social machine. There was a time when religion was a vital factor in the Mormon church. Today, realizing as the masses do, that those in power hold little real love for them, seeing the church afraid to criticize gross immoralities among its own people and weighed down by a theology which has been outgrown, men forced to say "I know" when their intellects rebel, knowing that the church is exploiting the very people who furnished it with money to become a great business power—it is no wonder that there is little real religion in the hearts of the masses. Instead, a cold formalism and a killing dogmatism is everywhere present except with some missionaries who, away from the influence of their home environment, are fired with evangelical zeal for

the few months they are on the field. The Mormon church has killed real religion among its people.

5. The Mormon church stifles true religion among those who come in intimate contact with it. Unable to appreciate the spiritual, it kills it in Gentiles who dwell within its bounds, unless they are vitally grounded in a real spiritual religion. It brings them down to its own level, if it is at all possible to do so.

6. The church has produced an un-American union of church and state. It exercises undue control over the public school system, including the institutions of higher education. The Mormon church is "big business" to the detriment of its people. It has fostered, and is fostering, social practices which are not good.

In conclusion we ask, "How shall we conserve the great amount of good which is inherent in the Mormon system—at the same time helping its people to rid themselves of the evils which are consuming them?"

The good will save itself if the evil can be eliminated. Thoroughly prepared missionaries, properly equipped and whole-heartedly backed, may accomplish some things in Mormondom. But the Mormon church will never slough off much that is evil within it until the standard of living among the professed Christians it knows becomes high enough for the church to see that it is inferior. As long as the Mormon church produces men who are more ready to sacrifice than any Christians it knows, more loyal to their church than others, cleaner physically than the average professing Christian in the land, the Mormon people will remain contented with their church.

The Mormon church is here to stay. Whether it develops into a Christian church or remains more than half pagan is for the professing Christians of the land to decide.

THE END.

\* \* \*

## Disarm

By REV. WALTER S. PERCY

Disarm! Let weapons be no more  
 Ensanguined arbiters of right!  
 Disarm! A better way than war  
 There is to prove a nation's might!  
 It is to lift the cruel fear,  
 The crushing yoke, the curse of Cain;  
 It is the voice of truth to hear  
 And brotherhood enthrone again.

Disarm! The battleship unhelm,  
 Its bristling cannon strip away!  
 Disarm the hosts that overwhelm  
 Each other in the bloody fray!  
 And let th' appeal of reason sound  
 Above the thunder of the guns,  
 The flower of friendship dye the ground  
 Instead of lifeblood of your sons!

Disarm! The wizard genius bent  
 On fiendish formulas of death,  
 And warfare's untold treasure spent,  
 Devote to universal faith,  
 To human good, to arts of peace,  
 To freedom's boom on land and sea,  
 To martial fratricide's surcease,  
 And healing of humanity!

Disarm! The scourges of the air,  
 Hell hurling hate from heaven, stay!  
 Disarm! And for the triumph dare  
 Of commerce's and justice sway!  
 Nor pride of power rule the world,  
 Suspicion, ruthlessness, alarm,  
 But be the battle-banner furled  
 And Peace the arbiter! Disarm!

Through the use of English, the ministry of the church at Winona, Minnesota, is extending more and more to the entire community. The people are seeking a successor to Pastor Thompson, who was sent to Britt, Iowa, some time ago.

There has been no pastor at Lawson, in the same state, for more than a year. A Swedish church that lost its house of worship by fire uses the building and the Norwegians are at present joining with them in holding services.



## An Alaskan Message

By REV. ORSON L. STILLMAN, *Douglas, Alaska*

THE town of Douglas, which is an important part of my new parish, is situated on Douglas Island, where the Alaska-Treadwell and other noted mines were located. The Treadwell was one of the largest, if not the largest, low-grade gold mine in the world, and in those days the section was very lively. However, the great cave-in, which occurred during an extra-high tide about five years ago, let the sea into the mine and the works were hopelessly flooded. A large number of the residents were compelled to move away as soon as they could do so, and as a result there are literally millions of dollars worth of business buildings, residences, mine and mill structures vacant, waiting for the wreckers or the elements to tear them down or destroy them.

There are, however, from fifty to seventy-five families who have taken root on Douglas Island, and who are of the type that wants to stay. They are mainly Scottish, Finnish or Scandinavian in nationality. We have found that there are about one hundred and twenty-five children in the public schools, and some one hundred and twenty-five are enrolled in our Sunday school, including the Primary Department. In spite of all discouragements, and they have been many, the Sunday School has been kept going. The list of church members includes twelve names. Some of them are still here; others have gone. There is a very good cause of worship, although it is somewhat in need of repairs. Some of these have been made, and others will be when the weather will permit in the spring. We arrived just at the busy Thanksgiving and Christ-

mas season and have not yet been able to do as much in the way of personal visitation as we wished, but all our efforts have been favorably received and we hope to be able to help the boys and girls and their fathers and mothers as well.

Our church is the only one in Douglas that is functioning at the present time, and there is real hope of its becoming a community church in every sense of the word. It is the intention to make it so helpful that there will be no occasion for another church to divide the interest and the support. The Episcopal church holds regular services, but the regular attendance is very small and the children of the majority of its members come to our Sunday School. Catholic services are held at rare intervals, though they have a fine property which, originally, must have cost a hundred thousand dollars. The property consists of a church, hospital, school and other buildings, all standing vacant, and, I understand they can be purchased for a very small sum, probably less than two thousand dollars. The buildings could be remodeled in such a way that they would be suitable for a school or an academy at comparatively little cost, and Douglas, just across the channel from Juneau, the capital, would be a logical place for such a school, which is needed, or will be as the territory develops.

This short statement of our Alaska work would not be complete without some reference to Valdez. During the fine weather I expect to visit Valdez, and by evening meetings and a visiting campaign crowd as much work as possible into the summer months.



## A Courageous Layman

SUPERINTENDENT C. H. HARRISON, in charge of our work in Oregon and Southern Idaho, sends us a letter recently received from a leading Congregational layman in his territory. Excerpts are given below.

My dear Mr. Harrison: Perhaps you have already heard about our E. M. C., but I must tell you about it and some other matters.

Our budget was for five thousand dollars, nine hundred of which was assigned for benevolences. The result was reported on Sunday during the services—forty-one hundred dollars plus, subscribed, and a few I hear from, which, with the Ladies' Aid and our Auntie Gray" fund, will fully take care of the five thousand. This subscription was one thousand dollars more than was ever pledged before by our church.

Not long since you asked me about conditions up here and I wish to tell you that the financial status of the grain farmers is very serious. I also know that the apple men, the cow men, in fact all, except perhaps the sheep men, are about as badly off financially as the wheat men. On my own ranch for two seasons past the rentals have not paid my interest on the mortgage and the taxes on the land. It amounts to confiscation of the properties ere many years. It is eating into invested capital, for I have had to enlarge

my mortgages this fall in order to keep on going. In some counties the condition is even more acute, for many of the farmers are raising wheat alone and no stock. Had it not been for my cattle and hogs I could not have kept going the past season. It looks now like a case of the survival of the fittest and the question with me is, can I survive? Some are surely going to be frozen out this coming season.

Last year the Extension Department of Oregon Agricultural College put on a survey to ascertain the cost of raising wheat. Fifteen farms in Sherman County were taken and, of course, the price varied, but the average for 1922 was a dollar and six cents per bushel. I sold the larger part of mine for eighty-one cents. How long could any merchant keep going if he bought goods and sold them for seventy-five or eighty cents on the dollar? I know the cost per bushel for 1923 has been higher than in 1922.

And yet, notwithstanding all this, I would not trade our country for any other on the face of the earth at the present time. I am no Bolshevik. We have a great country and things will come out right in the end. In the meantime we are being stepped on pretty hard.

With very best wishes for your work, I am very sincerely, ———.



A Report from Washington

OKANOGAN parish, consisting of eighteen hundred square miles, with its center at Tonasket and its three outstations, has prospered the past year, in spite of five seasons of drought. When the congregation at Tonasket was ready to dedicate the nine-thousand-dollar church, there was no debt raising, because the vice-president of the Commercial Club stepped forward and in behalf of the citizens of the community placed over fifteen hundred dollars in cash and pledges on the place, promising more if it were needed. Accordingly, the usual dedication thank offering was devoted to the providing of a new car to replace the one furnished largely by the Congregational Church of Wilmette, Illinois.

Pend O'Reille County is in need of two men and an adequate equipment for the work. The county has twenty-eight hundred square miles and divides itself

into three parishes: The northern, with two self supporting churches under one pastor. There are two thousand people to be cared for in this field, and no competing churches. Lumber and mining are the industries. In the middle parish there are about twenty five hundred people, and lumbering and farming are their occupations. The southern parish has three thousand inhabitants and contains the county seat town of Newport. Both Baptist and Methodist churches operate here, but the Congregational organization is the strongest one. There is a Sunday School of the denomination at every station on the railroad, which runs like a spinal cord the length of the county, through vertebrae of shale and granite. Two trained men properly equipped, could serve hungry hearts and cure at their sources some of the festering ills which produce the radical virus now threatening the body politic

The C. H. M. S. Treasury  
CHARLES H. BAKER, Treasurer  
MONTHLY COMPARATIVE STATEMENT

February, 1924	This Year	Last Year	Increase	Decrease
Contributions .....	\$7,586.55	\$7,258.03	\$328.52	.....
From State Societies.....	8,503.57	13,006.62	.....	\$4,503.05
Total .....	16,090.12	20,264.65	.....	4,174.53
Paid State Societies.....	2,553.63	2,011.09	542.54	.....
Net Available for National Work.....	13,536.49	18,253.56	.....	4,717.07
Legacies and Matured Conditional Gifts.....	\$3,021.38	\$6,118.90	.....	\$3,097.52

Eleven months from April 1st, 1923	This Year	Last Year	Increase	Decrease
Contributions .....	\$185,525.46	\$171,594.86	\$13,930.60	.....
From State Societies.....	70,281.68	67,212.62	3,069.06	.....
Total .....	255,807.14	238,807.48	16,999.66	.....
Paid State Societies.....	52,917.65	54,143.24	.....	\$1,225.59
Net Available for National Work.....	202,889.49	184,664.24	18,225.25	.....
Legacies and Matured Conditional Gifts.....	\$89,470.50	\$96,708.05	.....	\$7,237.55

WHEN this number of THE AMERICAN MISSIONARY reaches you, the Home Missionary Society will have entered upon a new fiscal year. At the time this comment is being written, it is impossible to say just how the books will stand on March 31. For eleven months the receipts from contributions for national work have been \$18,225 better than a year ago. This increase has been entirely absorbed in the expenditures for the same period, which exceeded those of the year before by \$20,517: \$9,496 more was spent on the field, \$6,702 more for promotional work through the Commission on Missions, and \$1,153 more for office rent. Expenditures for printing, on the other hand, were reduced by something over \$1,000. Receipts from legacies fell off \$7,238, but this was much more than made up by the increase of \$39,759 in interest and dividends, much of which was due to the unexpectedly rapid progress

made in the settlement of the Stone estate. On the whole, therefore, if receipts for March shall prove to have kept pace with those of March, 1923, the financial report which will appear in next month's issue should be an encouraging one. Indeed, it may be found possible to place a considerable amount to the credit of the Legacy Equalization Fund, which serves the same stabilizing function in the conduct of our work that a governor does on a steam-engine. With high hopes for substantially larger contribution from the churches in the new fiscal year, the Society is eager to enter some of the many new fields ready for cultivation; fields which, if funds are forthcoming, can be occupied with little, if any additional overhead expense. Where can money accomplish more than in helping to make thoroughly Christian our own great land, which, increasingly, is taking a leading part in the unfolding drama of world activities?

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-two per cent. Income from investments amounts to thirteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of the Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in cooperation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To

each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states is as follows:

California (North), 2; California (South), 5; Connecticut, 5; Illinois, 9.8; Iowa, 30; Kansas, 5; Maine, 5; Massachusetts, 3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 42.5; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.



## CONGREGATIONAL CHURCH BUILDING SOCIETY

### A New Church Home for New Americans

By WM. W. LEETE, D.D., *New England Field Secretary*

THE robust man from Italy whose picture, with that of his wife and children, appears in this article would bring things to pass almost anywhere. Men of the same blood in the Great War dragged ponderous cannon over snow fields and alpine crags and, when repulsed on the Isonzo, came back to win on the Piave.

Pasquale Codella is his name. Converted at Calitri, a little town in southern Italy, he came to America with a yearning like that which of old Paul had for his kindred in the flesh. Associating himself first at

Hartford, Connecticut, with those already doing mission work among Italians, he came, in February, 1904, to Waterbury. This move was under the direction of Rev. Joel S. Ames, Superintendent of the Connecticut Home Missionary Society. For nine years the First Congregational Church of Waterbury opened its chapel for Italian services and then for a like number of years the Second Church extended the same hospitality. A lot, on which now stands the new Italian Church, was purchased in 1916. Through twenty years the desire for such a home for his people had woven itself each day into long hours of assiduous toil. A natural musician and teacher,

Pastor Codella made his talents count every day in the week. He fathered the Italians as children needing advice in the common affairs of life, while he trained bands, choruses and orchestras which have given themselves in a public way to serve municipal and neighborhood ends. The early pronounced object of the church organized in 1904 was education—social and political education, as well as moral and religious. After public school hours and in the evening the pastor has taught classes of old and young. Besides Bible study the line of approach has been through the study of both English and Italian, music, typewriting, printing, photography and preparation for American citizenship. A company has been continually going out from under Pastor Codella's care, who have learned to know the beautiful and to love the good. The pictures of some of them are on these pages. Look at them! Is not society at large to get some real profit from such intelligent

stock? The letters which some of them have recently written to their pastor and teacher are almost pathetic in their expressions of heartfelt gratitude. Among Mr. Codella's most devout helpers today are some who, on coming to this country, hated all law and despised the church. Scores of such have not only been made by this man to honor the flag; they have also caught their first view of Christ and are trying to follow his steps.

All such efforts entail not only expenditure of time and brains, but cost money; and Mr. Codella has given

that, too. His salary, provided largely by the Connecticut Home Missionary Society, has always been far below his annual expenditures. Selling his property in Italy, he has year by year put hundreds of dollars into his parish. His wife and children have given the strength of their hands and their hearts. Mechanics and artists and printers, photographers and teachers have cost little because what they would do some member of the family could do as well and charged nothing for it. The oldest daughter is a graduate of Oberlin. She and also the son won first honors at the Yale School of Music. To this family therefore must first credit be given for this which



PASTOR CODELLA AND HIS FAMILY  
WATERBURY, CONN., ITALIAN CHURCH

we all hail as a remarkable achievement.

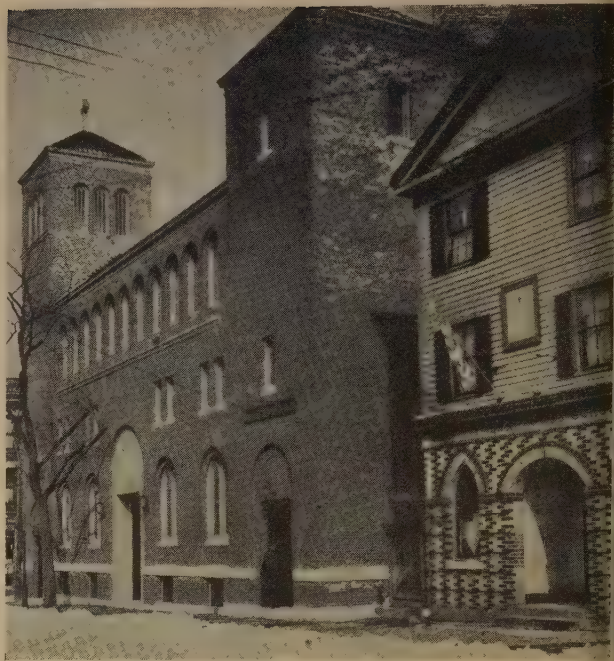
Note the building. It is unique in design, with some features appealing to those who have looked on the churches of Italy. It is made of brick, with stone trimmings, and the dimensions are eighty-one feet by forty-four feet. It is heated by steam, lighted by electricity and is wholly fireproof. The woodwork is stained and the floors oiled or varnished. The basement is one large room, with a kitchen and also a room to be used for the printing presses or for photography. On the main floor is the church auditorium and adjoining rooms for the Sunday School. Places for a large choir and orchestra flank the pulpit and the seats for the clergy. The most unusual feature of the building is a third story. It is a fine assembly hall, which can be rented for lectures, moving pictures and all kinds of entertainments. It will also be a room for orchestra rehearsals and concerts. This, and the



printing and photographic departments, are expected to be a source of revenue for the church. The church auditorium has plastered frescoed walls and ceiling. It will seat over three hundred. The cost of the land, with the building which was first upon it, was \$8,000 and the new structure cost \$65,494.16.

The old building close to the church will still be occupied by the pastor and used for extra church purposes, while a house on the opposite side of the church will some day be the pastor's home and be flanked by a home for orphan or neglected children. This latter property was recently acquired through some special bequest and represents at least \$8,000.

Where has all the money come from? You may well ask that question. The story of the last ten years, in which the funds have accumulated, is one reflecting high credit upon all concerned, and especially upon the citizens of Waterbury. The local pastors, guiding and cooperating with the Congregational Union of the city, which has been manned by men of vision, have been from the first sponsors for this work. The Connecticut Home Missionary Society has given its steady support. The Congregational Church Building Society backed the enterprise by grant and loan, but the bulk of the money has come from the people of Waterbury. Not until two years ago, when their deposits at the bank for this purpose approached \$30,000, was it thought wise to begin building. Pastor Codella, who for several years has had the very able assistance of Rev. Philip M. Rose, Supervisor of the Italian work in Connecticut, entered upon the final stage of his long efforts for a church. Men and women who had earlier made large gifts increased them greatly; in fact, the support of the Congregational constituency of Waterbury from first to last was magnificent. Twenty-one thousand Italians live in Waterbury. Few of them have much money, but three thousand of them have not only pledged money but paid it. Their names have been printed and are preserved with pride by the pas-



WATERBURY, CONNECTICUT, ITALIAN CHURCH

tor. As the consequence of these united efforts every obligation has been met except what is owing to the Building Society or the Congregational Union of Waterbury.

The future of any Christian undertaking is problematic and there are of course new elements of uncertainty in dealing with those who have been with us but a short time. But if Pastor Codella's sane, practical methods continue to operate nothing but good can result to the community and the cause. Starting with fourteen children and less than a dozen church members, the enrollment of Sunday School scholars is close to two hundred, while one hundred and forty

seven adults, the majority of them men, have made confession of their faith. Thirty-two more will be received at the March communion. A total of seven thousand Italians have in one way or another shown themselves friendly to this church. This has happened not only because of its reasonable Gospel message, but because of the practical ways in which it shows its faith by its works. To any critic or opposer this pastor will simply say "You can see what we are doing. We have nothing to conceal. Is it not good?"

Pastor Codella gives the true basis of the church and school he has organized in these words "We must work together. Separation is not good, for there is but one God for Chinese, Jew, Italian and Turk. We are working together in an endeavor



COMMUNION SERVICE ITALIAN CHURCH, WATERBURY, CONN.



to prepare our adults and children to be good American citizens."

The equipment of the pastor for his work dates back to the land of his birth. It was here that his native musical gifts received fine training. He had years of experience as a band master in the Italian army. His wide range of knowledge regarding music, instruments and organization, together with his pleasing personality and gift of leadership, made possible his rare success in organizing his church orchestra. This consists of fifty members, children of his parishioners, ranging in age from five to eighteen years. They play upon almost every known musical instrument, and their work is so fine that

it is recognized as one of the best orchestras in the state. Their beautiful music reflects great credit upon themselves, their pastor, and the Italian people.

The Waterbury people of all creeds and nationalities have watched with admiration the growth of this church, which, though it numbers but about two hundred and fifty members, has ministered to several thousand Italians during its twenty years of life. The goal they set before themselves in 1904 is still cherished by them. "To inspire all those who come to this country; especially that large body of intelligent laborers whose number increases daily with a strong feeling of moral solidarity; to urge them to forego

mere personal ambition; to educate them as a collective body; to unify them in the work of social betterment; to raise the moral, social and economic status of the Italian laborer; to prepare the way for the mutual understanding of all people in this great country and to live in peace and harmony with the entire American people."

To secure this result Pastor Codella has carried on a fine educational campaign. From the beginning an evening class in citizenship has been carried on where the Italian workingman could meet his fellows, learn English, and study the laws and customs of their recently adopted country.



INTERIOR OF ITALIAN CHURCH, WATERBURY, CONN.



WATERBURY, CONN., DEDICATION OF ITALIAN CONGREGATIONAL CHURCH  
PASTOR CODELLA, GOVERNOR TEMPLETON AND SUPT. SOULE IN FRONT



# The Preacher a Church Attraction

By Secretary CHARLES H. RICHARDS

SOME say that the pulpit has lost its power. Do not believe them. Millions of people listen to the preacher every Sunday as eagerly as ever. Rare marvels of pulpit eloquence like Chrysostom, or Savonarola, or Bossuet, or Whitfield, or Spurgeon, or Beecher, or Phillips Brooks may not often be heard. But many men of extraordinary ability and persuasive power are proclaiming the gospel message week by week, and people hear them gladly.

Some say that people are losing interest in religion. Do not believe them. There never was a time when men showed a more intense desire to know the truth or turned more eagerly toward the leaders who can help them lay hold on reality. Some old theories may no longer grip their conviction, but they welcome the light.

The message of the gospel still has a charm unmatched by any other theme. But it must be admitted that too many who proclaim it fail to make it alluring. The most attractive thing in the world, they becloud its beauty. Too many a preacher, when he ought to thrill his hearers, simply bores them.

Fortunately these are the exceptions. In most cases the pulpit is a magnet that draws men. Truth uttered by the living voice has a potency unequalled. Today, as in all the centuries, the preacher is a church attraction.

How can he make sure of this?

There are three things which must conspire to produce this result, his personality, his message and his method.

1. Without question the personality of the preacher is a tremendous factor in his success. There are some men who are manifestly misfits in the ministry. They are cold, illogical, dull. Phlegmatic by nature, they never catch fire, and so never kindle interest in their hearers. Their practical gifts would have made them useful and happy in some other calling. Many such have wisely withdrawn from a work for which they were temperamentally unfitted, and have made some other sort of work their sacred calling, though men have called it secular.

The attractive preacher should have a warm nature that glows with his convictions. He should not only see the truth clearly, he should feel it vividly. The passion of moral earnestness in the herald of the cross gives him power. He should show his people that he has thought through the problems of spiritual life, that he has a clear and coherent understanding of them, and that he can speak the truth in words that burn. That means that he should be a clear, close thinker, with trained skill in the use of language. No rambling thinker, befogged in mind and unskilled in the art of telling speech may hope to be a church attraction. All this means hard, persistent study and mental discipline. Some gain this in schools; others, like Lincoln and Moody, made themselves masters in speech by resolute self-discipline.

Perhaps the heart plays as large a part as the intellect in getting and keeping a hold upon a congregation. If the preacher is recognized as a trusted friend it will give power to his pulpit address. The assurance that

he cares deeply for them, the sense of intimacy, the confidence in his affectionate interest, will make people listen gladly to him. The preacher should have genuine sympathy with his flock. He should know them in their homes and their places of business, understand their difficulties and trials, their joys and sorrows, and be eager to help them. His sympathy will shine through his public speech and draw men to him. He "loves folks," and can cheer and assist them, thus will beat a path to his church door. Wit and wisdom make a fine combination and are always attractive. A fine sense of humor and an abounding common sense never fail to add power to the magnet.

Above all, a Christian minister should be obsessed with his theme. Like the great apostle to the Gentiles he should be a devotee of the Lord Jesus. If with all his heart he believes in Christ as the Way, the Truth and the Life, others will catch his spirit and will choose Christ as Saviour and Master.

There are certain personal characteristics of a minister of a superficial sort that are important. It goes without saying that everywhere and always the preacher should be a gentleman. Courtesy, kindness, self-restraint, good breeding should shine out. In dress and demeanor he should be immaculate. He should be the finest reader of prose and poetry in the community. His voice, instead of being harsh, nasal, repellent, should be rich and resonant, a delight to hear. Of course, this means most careful training under the best masters. But why should the preacher not take as much pains as the singer to develop a voice that will fascinate his hearers? A slovenly speaker, whose English is faulty, whose pronunciation is wretched, who shouts and whispers and stumbles through a painful half-hour, can hardly hope to be an attraction. If he is taking pains enough he can avert such a calamity. There is many a preacher in our pulpits whose voice is music to the ear.

2. His method. The preacher who holds his congregation year after year is a methodical man. The drift, living from hand to mouth in hap-hazard fashion in his preparation, cannot retain the interest of his people unless he is a genius.

He must methodize his time. His mornings should be given to painstaking study. No lure of the day paper should long divert him from the serious and arduous work which will make him, as Bacon says, "full man." The exhaustless wells of truth in the Bible, the marvelous discoveries of modern science, the widening views of the best thinkers of our day, await his assiduous study to equip him for his great work.

He should methodize his sermons. They should be orderly. He need not number his points from "first" to "nineteenthly," but they should be coherent. The thought should be led by logical sequence from step to step to a definite conclusion. Such an address can be remembered. A scatter-brained preacher soon exhausts his audience as well as himself.

He should methodize his program. The attractive preacher avoids "deadly sameness" by giving variety in his work. This should be carefully planned for



me of our most successful preachers take time in their summer vacations to plan their program for an entire year. They arrange for certain sermons to be given on fundamental truths; others on the heroes or heroines of the Bible or of Christian history; others on practical Christian duties; others to meet the needs of young people; others on Biblical exposition; others on the work of extending the Kingdom of Christ; others on evangelization. Such a program gives perpetual freshness and vitality to the preacher's ministrations.

3. His Message. This above all is the chief secret of attractive preaching. It is, of course, true, as Emerson says, that "What you are speaks so loud that I cannot hear what you say." It is also true that a man's method in his work will largely condition its result. Yet, after all, the secret of power in the pulpit lies in the truth proclaimed from

The message is, of course, the "Good News" which Christ brought to the world. That is a very comprehensive term. Good news includes everything pertaining to the religious which Jesus illustrated and taught. It is good news about God, for He is not the stern tyrant man had imagined, but a Father and a Friend. It is good news about man, for his condition is not hopeless. "Whosoever will," may escape the clutches of sin and the doom of irretrievable ruin by simply taking Christ as Master and living his life as a daily experience. It is good news about the way of salvation; for it is not the acceptance of a creed that saves, the declaration of certain speculative doctrines, nor the performance of certain observances; but it is just following Christ in his way of life, putting his principles into action, showing his spirit in the home and in our daily work, reproducing the beauty of his life in our character and conduct.

It is good news regarding the world; for this is not God's failure, growing worse and worse, and waiting for its own destruction. The development of God's plan for it is in mid-process as it slowly emerges from the animalism and selfishness of its cruder life, when Christ gains full dominion in individual life and in all human society the world will become the Kingdom of God in the full splendor of a redeemed world.

It is good news for the future; for to his loyal followers death is no longer the king of terrors, but God's angel of mercy guiding God's children through the valley of the shadow into the realm of light and where "mortality shall be swallowed up of life." This is good news indeed for troubled humanity living amid doubts and fears in the anxious quest for

the truths of life. It shows the wonderful simplicity of religion. It is not the complicated difficult, unreasonable thing that many have made it. It is not the acceptance of an elaborate system of dogmas or submitting to the authority of priests or bishops. It is just the acceptance of Christ, the revealer of God as He is, and the ideal of a perfect manhood, and taking Him as Lord and Leader and Saviour. What an escape is this from the tyranny of false religious ideas, and what good news to men who are anxious to find the true way of life!

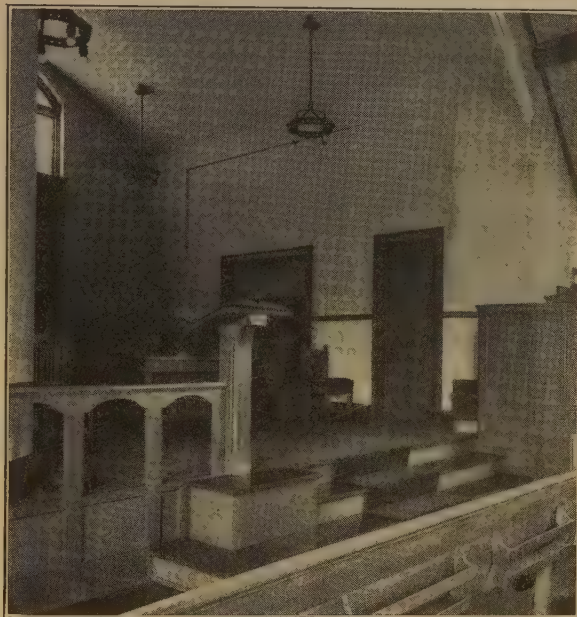
Men are hungry for this good news, and the preacher who fully grasps it and clearly proclaims it will not lack for hearers. There are still those who think this is too good to be true. There are still many to whom the simplicity of the religion of Christ seems strange. As the preacher, lovingly but positively, sets forth the gospel as Jesus lived it and taught it, they will come to recognize it as the Good News in Christ, and will joyfully accept it. The best thing to dispel the shadows is more light.

This, also, will prove to be "the religion for the times" for which there is so much demand. Men complain that the world is out of joint, and there are so many snarls and disorders in business and political life that some despairing souls wonder if things can ever be set right. Of course they can. If the devil of selfishness can be cast out, and if the spirit of Christ can be brought into all civic and social life as well as into individual life, earth's disorders will be changed into

harmonies. When all human life is brought under the mastery of Christ we shall have the golden age. Already we see foregleams of that glorious day.

The preacher whose heart and mind are filled with the Good News of Christ, and who sets it forth with all the skill and earnestness he possesses, cannot fail to be a church attraction. He will not give a parrot-like repetition of outgrown traditions and antiquated speculations, but he will give the Glad Tidings of a better life and a more glorious hope, fresh from the heart of Christ. It will kindle the minds of those who listen, for it is a reasonable faith. It will send a glow to their hearts, for its great expectancy is the one declared by our Master who was the greatest optimist that ever lived.

There are many things about a church that ought to be attractive. The beauty of the building and grounds; the friendliness and good fellowship of the people; the fascination of the Scripture reading; the inspiration of noble music. But, after all, the preacher at his best is likely to be the leading church attraction.



CHICAGO, ILL., SOUTH SHORE  
CONGREGATIONAL PULPIT



## The Ladies' Aid

*The following poem was read at the dedication of the Lyndale Congregational Church in Minneapolis by Dr. Robert B. Blyth, Secretary of the Minneapolis Federation of Churches. It is taken from "The Presbyterian."*

We've put a fine addition on the good old church at home,  
It's just the latest kilter, with a gallery and dome.  
It seats a thousand people—finest church in all the town;  
And when 'twas dedicated we planked ten thousand down;  
That is, we have paid five thousand—every deacon did his best—  
And the Ladies' Aid Society, it promised all the rest.

We've got an organ in the church—very finest in the land;  
It's got a thousand pipes or more, its melody is grand.  
And when we sit in cushioned pews and hear the master play  
It carries us to realms of bliss, unnumbered miles away.  
It cost a cool three thousand, and it's stood the hardest test;  
We'll pay a thousand on it, the Ladies' Aid the rest.

They'll give a hundred sociables, cantatas, too, and teas;  
They'll bake a thousand angel cakes, and tons of cream they'll freeze.  
They'll beg and scrape and toil and sweat for seven years or more,  
And then they'll start all o'er again, for a carpet on the floor.  
No; it isn't just like digging out the money from your vest,  
When the Ladies' Aid gets busy and says, "We'll pay the rest."

Of course, we're proud of our big church, from pulpit up to spire;  
It is the darling of our eyes, the crown of our desire.  
But when I see the sisters work to raise the cash that lacks,  
I somehow feel the church is built on women's tired backs.  
And sometimes I can't help thinking, when we reach the regions blest,  
That men will get the toil and sweat, and the Ladies' Aid—the rest.

\* \* \*

## The Finnish Church in Hubbardston, Mass.

UP in Worcester County, Mass., is an interesting church of new Americans to which we gladly gave the Helping Hand. In the town of Hubbardston there are about a thousand people, of whom three hundred and fifty are Finns. They have taken up farms which Americans had wearied of tilling. Not long ago a little Congregational church was organized

among them, and it has grown in five years to a membership of forty-five. They worshiped for awhile in private houses, but overcrowded the rooms. Then they purchased a barn and transformed it into a new church. But lightning smote it and it was destroyed. They collected the insurance and proceeded to rebuild. Now they have a pretty and commodious little house



HUBBARDSTON, MASS., FINNISH CONGREGATIONAL CHURCH

of worship as the community center for about fifty Finnish families. The children and young people find this also a good church house. Another Finnish church in Gardner, eight miles away, gives them a neighbor of their own nationality and makes them feel less homesick in their new country. We welcome them to this land of opportunity and believe they will be good citizens working for the community welfare. They are worthy successors of those early Pilgrims who came to Plymouth as new Americans in their day.



# THE CONGREGATIONAL EDUCATION SOCIETY

## The Job of Being a Protestant in 1924

By ARTHUR E. HOLT

**W**HAT are the resources of the Protestant forces in the United States? One always feels like apologizing when he estimates spiritual movements in terms of figures. The Year Book of the churches for 1920 gives the following statistics about the Protestant churches:

Number of Denominations .....	54
Membership .....	26,000,000
Adherents .....	80,000,000
Churches .....	214,000
Ministers .....	163,000
Sunday Schools .....	185,000
Sunday School Scholars .....	19,000,000
Periodicals .....	455
Circulation of Periodicals .....	4,500,000
Sunday School Literature .....	30,000,000
Stalker's Universal Rate Service for Advertisers lists Protestant papers and Sunday School magazines, with total circula- tion .....	27,000,000
Catholic .....	1,057,000
College Endowment .....	\$200,000,000
Number of College Students who will graduate from Protestant schools during the next four years .....	180,000
Total Expenditures .....	\$252,000,000
Hospitals under denominational control .....	381
Homes for Aged .....	288
Homes for Children .....	391
For Foreign Missions .....	\$21,890,878
For Home Missions .....	\$11,000,000

### The Validity of the Protestant Idea

Now may I further say that I do not believe that the people who have been leading our Protestant forces for three hundred years were fools. They were contending for some very valid principles in human thinking. We have been going through a period in which men have been contending for their rights as individuals and as groups, and if you had asked this question of the Protestant churches, "Have you undergirded this fight for human rights with a foundation of moral and spiritual enthusiasm," I think they could have answered with a good conscience that they had and that any kind of future association would necessarily be compelled to take account of what they had done.

But we are entering a new period of social thought. Men are coming to see that when every man fights for his rights, the social order goes to pieces; that there isn't some great primal mother society here which sits at night putting things together while all men go out next day and tear the world to pieces fighting for their rights. We are coming to see that if there is to

be unity and wholeness it will be because men work for it, and we are under obligation as men to carry a program of brotherliness as well as fight for our rights.

### A New Question for the Protestant Forces

In how far are we prepared to undergird a social movement for human brotherliness with a determining foundation of spiritual enthusiasm and moral power? Now, if you will agree with me that the church cannot teach what it cannot exemplify, we must seriously face this question: "Can the Protestant churches experience brotherhood in themselves before they try to teach it to society?"

Jesus launched a brotherhood which knew how to experience brotherliness and grew in solidarity. The early Christians did not know a tremendous lot about the social order. They averaged as many bad ideas about the social order as the church has ever had, but they had exceedingly good ideas inside of their own fellowship about their relationship to each other. I have sometimes wondered what an unrepentant Balkanized Protestantism could say to a Balkanized Central Europe. I believe that a first charge is to have in ourselves the experience we would recommend to the world. And yet, when I say this, I realize that I must hold the idea with a certain balance. I want a new developing group consciousness in Protestantism, and yet I am not supremely interested in unity of ecclesiastical organization. Ecclesiastical organization ought to have the same relationship to the spiritual fellowship of the Protestants that a house does to neighborliness. When I go into some people's homes, there is such an atmosphere of "housiness" that I lose sight of the home. When I go into other houses, there is such litter that it obscures the home. True culture knows how to subordinate machinery.

I once attended a meeting of the Interchurch World Movement, in the days when it was trying to hold itself together. It developed that one group was trying to pull itself away because in the original declaration of principles there was a declaration setting forth as one of the objectives of the movement the application of the teachings of Jesus to modern social problems. One kindly spirit arose and said that since this was a matter of offence it should be eliminated from the declaration. We need a perfection of ecclesiastical organization only as we need a perfection of the mechanical in any realm. We need an organization which will help and not hinder the working of fellowship and brotherhood.

### Our Own Efficiency Rather Than the Deficiency of Others

The second idea with which I must balance this demand for a new Protestant consciousness of brotherhood is that we shall not encourage what the Bishop of Manchester calls a "spurious fellowship." A "spuri-



ous fellowship" is one in which the growing sense of unity is motivated by a common antagonism to some group outside of its own ranks. It is a serious matter when religion becomes a burden along with other burdens and adds to the factions which already curse society. Must we repeat in America the religious factionalism which curses Europe? Can we build a new Protestantism, unified not by a common antagonism, but by a common vision of the Kingdom which must increase? This is necessary to a free Protestantism. If you are motivated by the common desire for revenge, you are not free.

#### Taking the Waste Out of Protestantism

Granting that Protestantism must live by the power of its ideal, there are a number of ways in which we can make it more efficient by eliminating its deplorable waste:

You will agree that we can plant Protestant churches by purposeful intention rather than by competitive drift. This idea has been delivered to the American churches by the Home Mission Boards. All that we ask is that their performance shall have some relation to their publicity. To secure by cooperative planning an efficiency of parish organization which in other countries has come by government fiat or overhead dictation is our task.

*The Church and the College.* The next great source of wastage in Protestantism is the relation of the churches to their educational institutions. The Protestant churches have ceased to set standards for their colleges. There are certain agencies which are setting the standards for our colleges. They are the State Boards of Education which decide upon what basis the students shall upon graduation receive state teachers' certificates. The public school system has become the chief consumer of the college product. The Association of Colleges also decides the standards by which the college is to have standing as a college. There are the Carnegie and Rockefeller Foundations for Education which have set definite standards. The Alumni group which in the older colleges supply the supporting constituency also set standards. Most of these agencies are neutral in religion. None of them have disturbed the autonomy of the school. For this reason I believe that the churches must have some powerful agency through which once more they begin to associate themselves with their colleges and through which they may play a part in the college environment. My conclusion

is that the colleges need the churches which offer a broadened basis of support; and the churches need the colleges which provide the trained leadership. The colleges do not now in any marked degree serve the churches. They serve the public school system more than they serve the churches. The fight for autonomy of the colleges has been won, the fight for a profitable alliance between church and college is still in the future.

*The Church and the Religious Press.* The next great source of waste is the inefficiency of the religious press. The quantity is stupendous. The church has a periodical circulation of from four to five million, and a circulation of Sunday School literature of thirty million. It is the only great body of papers which does not have a news service. We do not need more religious papers. We need more fact material for their use. The church is spending millions to find out what happened in the past, but very little to find out what is happening in the present. The church is practically helpless in determining public opinion because it cannot ascertain the facts which are vital to its program of human brotherhood. In some way the religious press must organize for itself an agency which does for the religious forces what the Associated Press does for the daily newspaper. Until this time comes the church is not getting an adequate return on the investment which it is now making in the printed page.

#### The Church and the State

Finally, the job of being a Protestant will not be complete until the Protestant churches once more learn the fine art of relating themselves to society. For two hundred years the Protestant church was an established church with a designated parish. These churches had a sense of community responsibility. Then came one hundred years of denominationalism, when the free religious groups of America were largely engaged in the task of self-preservation. But neither the conscience of the church nor the conscience of society will stand for churches which cannot rise above the plane where the struggle is entirely exhausted in the attempt to get more members to raise more money to build more churches to pay more preachers to get more members to raise more money to build more churches. The Protestant churches are faced with the problem of becoming free churches in a free society which is controlled by Christian ideals. This is the outstanding job for the Protestants in 1924.



## Giving the Young People a Chance

By HARRY THOMAS STOCK

SUPPOSE there were some agency by which your young people could be interested in the missionary task of your church, could be turned into willing helpers in your church school, could be inspired to put new life into the young people's society, could be impressed with the centrality of the church in human life—would you think it worth supporting?

In every part of the country the Congregational summer young people's conferences are producing just such results. One meets a superintendent in New

York State who says that the best teachers in the Church School received both the inspiration and the first lessons in pedagogy at the Wells College conference. At Oberlin one meets a young man who decided for the ministry at a western conference. In Nebraska one finds a girl who gives to her Christian Endeavor Society the time and genius which she formerly reserved for high school clubs alone. In Illinois support for a missionary is easily secured because the young people had lived a week with a returned worker.



As yet only a small per cent of our pastors and churches are much concerned about sending delegates. Most of our churches are not receiving the gains from these training camps simply because they have not been represented. The expenses are small; the supervision is dependable; the program includes study, worship, play and fellowship; the week or ten days is crowded with work and vacation. Most churches can be represented.

Among the suggestions which every church may well consider are the following:

Get full information concerning the conference from your District Secretary early. Accommodations are sometimes limited, and it is well to make definite plans during April.

Select delegates who shall represent your church. Expect them to give a careful report to the church after they return.

Try to have as many boys as girls.

Select persons who have the qualities of leadership. They may not at present be actual leaders, but latent leadership is often drawn out by these conferences.

Plan to pay part of their expenses. It is often a good project for the young people themselves to find a means of financing the undertaking.

There is today no greater source of power for the present and future of our churches than is afforded by the young life of our communities. Without vision and training much of this power will be lost. Few local churches can adequately supply all of the inspiration and instruction which is needed for the highest leadership. The summer conference does for a state or district, at a minimum cost, what most churches could do for themselves only with the greatest difficulty.

Give your young people a chance; and in so doing guarantee larger usefulness for your church.



## The Way of Christ in Race Relations

By HERBERT W. GATES, D.D., *Secretary Missionary Education*

THIS is the theme around which the home mission study courses for 1924-1925 are to center. It is a timely theme and one in which every Christian citizen in America ought to be deeply interested.

The book for advanced study is written by Robert E. Speer, general secretary of the Board of Foreign Missions of the Presbyterian Church, under the title "Of One Blood." This is a basic study of the problems of race in their world setting, giving a background for the better understanding and treatment of these problems as they appear in America. The book is written with Dr. Speer's usual breadth of vision and wide range of information. He faces fairly and frankly such topics as "The Idea of Race Superiority," "The Good and Gain of Race and Race Distinction," "The Evils and the Abuses of Race," "Race and Social Ideals," "The Solution of the Race Problem" and "Some Specific Race Problems of Today."

Under these various headings real questions are presented for discussion with variant views fairly presented in quotations from numerous authors. The chapter on "The Solution of the Race Problem" is interesting for its review of the different methods that have been tried and the varying degrees of success or failure that have followed.

Dorothy F. Giles, assistant editor of *McCall's Magazine*, is the author of the second book: "Adventures in Brotherhood." This book will lend itself very readily to program work and is intended to meet the needs of those who desire something a little more popular and less advanced than Dr. Speer's.

This book is a series of sketches, full of human interest, which bring out the need for Christian friendliness and service in the many different situations that arise between the newcomer and the native-born citizen in our land. For Intermediate Groups, of about twelve to fifteen years of age, there is to be a book of biographical sketches by Margaret F. Seebach, who has written several books for young people. The title of this book has not yet been announced, but it tells the life stories of eight outstanding men and

women of different races who have made distinctive contributions to American life.

The usual pamphlet of "Suggestions to Leaders" will be published for each of these books.

For Juniors, nine to twelve years of age, there will be the second volume in the series begun this year on the general theme of "A Better America." This series was inaugurated with Miss Manuel's book for Junior leaders, entitled "Better Americans." This series of programs, stories and service activities was designed to show boys and girls the need for a better America and to enlist them in the enterprise of helping to create it.

The second book, "Better Americans, Number 2," is written by Mary DeBardeleben, instructor in Bible, Department of Religious Education, University of Oklahoma. Miss DeBardeleben was formerly on the staff of the Department of Missionary Education of the Methodist Episcopal Church South. The general theme of her book is how people of many races have helped in the building of a better America. The twelve lessons are developed on much the same plan as those of the first book.

This series will be completed with a third volume, for 1925-1926, which is to show how the church has contributed to the building of a better America. This will give a graded course for Juniors in a three-year cycle which will have value for several years to come.

A reading book of "Home Mission Stories" for the boys and girls themselves is being edited by Miss Dorothy McConnell. There will also be the usual set of "Primary Picture Stories" and four sets of "Picture Sheets" which are suitable for this study.

A new book, published this year, aside from the current mission study theme, but a most welcome addition to the general literature of home missions, is "The Land of Saddle-bags," by James Watt Raine, Professor of English Literature, Berea College, Kentucky. This is a delightful book for reading or study. It is ideal for a reading club, or for a quiet evening at home.

Professor Raine knows the people of the Southern Mountains intimately. He respects them too highly to



write as if they were curiosities. Rather has he given us a splendid interpretation of their remarkable history, their contributions to history, literature, music and folk-lore. This book and Miss Furman's fascinating "The Quare Women" will help many a reader to a new and better understanding of this sturdy folk, from whom we have already gotten many a national leader and from whom we shall get many more as opportunity comes to the mountains.

China

The theme of Foreign Mission Study is China. Fuller notice of the various books in this series will be found in *The Missionary Herald*, but they are named here in order to present the entire program of missionary education for our Church Training Institutes next year.

"China's Challenge to Christianity," the book for advanced study, is written by our own Dr. Lucius C. Porter, Dean of Arts and Sciences in Peking University, now serving as head of the Department of Chinese in Columbia University.

Dr. Porter has given a scholarly, yet not too technical study of the main issues which Christianity faces in China today in the light of the national developments in social, intellectual, political and religious life.

Many groups will need a book better adapted to program meetings and less vigorous study. This they will find in a book published by the Central Committee, entitled "Ming Kwong: the City of Morning Light," by Mary Ninde Gamewell.

"China's Real Revolution," by Paul Hutchinson, former editor of the *China Christian Advocate* and now managing editor of *The Christian Century*, is the book for young people. That is, it was written with them in mind. We predict that it will find very wide favor as the book for women's societies and for general reading. Mr. Hutchinson is a master of vivid and interesting style and this book is a good sample. It is illustrated with many anecdotes and stories and presents the tremendous changes that are coming into China's life today.

For Intermediates, twelve to fifteen years of age, Mabel Gardner Kerschner is writing "Young China," a handbook for leaders in much the same style as her "Young Japan" of this year, but even better than this admirable book. The projects are more fully developed and the author has availed herself of the additional space allowed by the publishers to give the leader much valuable material.

Basil Mathews and a number of other writers will give a very interesting book for general reading by teen-age boys and girls, dealing with missionaries to China and some Chinese Christians.

In this series, also, there will be a book for Juniors

by Minna McEuen Meyer, entitled "Chinese Lanterns" (Central Committee), and a course of lessons of the project type, with materials for worship, study, story-telling, etc. The project is developed around the building of a model mission station and a Chinese village. This project has first been worked out by Wilhelmina Stooker and Janet Hill, of the Auburn School of Religious Education. A Chinese House Cut Out is available as handwork to accompany this course.

A Primary Picture Story set and Picture Sheets on China will complete this series.

It is encouraging to note the steadily increasing educational value of the materials issued for children and young people and the manner in which they are fitting into the needs of week-day schools and Daily Vacation Bible Schools. We are moving onward toward the day when missionary education will find its rightful place at the heart of all our programs of Christian education.



Missionary Reading for W. S. S.

Two questions, frequently asked by correspondents in World Service Schools having to do with the requirements for missionary reading, are as follows:

1. Must the reading for credit be limited to the books named in the pamphlet "Reading Lists for World Service Schools"?

This is the recommended list. If the school can provide itself with these books each year the missionary reading of its members will have fresh content and variety. At the same time it is not intended to make the plans too rigid. Any school which prefers to substitute other books of missionary nature may do so. A list of the books read should be submitted to the Department of Missionary Education when applying for the Merit Seal.

2. Must the reading be individual, or may reading done by groups with one person reading aloud to the others be counted?

This depends upon how such reading is conducted. The method should be determined by each school in light of the purpose for which the credits and merit seals are offered.

This purpose is not to stimulate mechanical reading for the sake of getting a credit. It is to stimulate thoughtful reading and thereby to increase missionary knowledge and interest. Any kind of reading which does this should be acceptable.

Some schools require from each individual a brief report of the points made in the book. If this is done it makes little difference whether the knowledge is gained through separate or group reading.

The answer is, then, use your own judgment as to method, but be sure that whatever credit is awarded represents a real gain in knowledge and interest.

MONTHLY COMPARATIVE STATEMENT

February, 1924		This Year	Last Year	Increase	Decrease
Contributions .....		\$3,186.00	\$3,081.00	\$105.00	.....
Legacies .....		.....	328.00	.....	\$328.00
Nine Months from June 1, 1923		This Year	Last Year	Increase	Decrease
Contributions .....		\$98,719.00	\$93,243.00	\$5,476.00	.....
Legacies .....		7,608.34	18,100.45	.....	\$10,492.11



# THE SUNDAY SCHOOL EXTENSION SOCIETY

## Sunrise

By FLORA A. HAWLEY

*A dramatic sketch giving a glimpse into the working of the Student Summer Service activities of The Congregational Sunday School Extension Society.*

*Attention is called to a companion presentation by the same author on behalf of the Congregational Board of Ministerial Relief, entitled "Sunset," a copy of which may be had through Rev. Charles S. Mills, D.D., 100 East 42nd Street, New York, N. Y.*

### CHARACTERS

Joe and Rose, college students, just returned from the Student Summer Service (S. S. S.) work of the summer vacation. Joe, University of Illinois man. Rose from Oberlin College.

*(Enter Rose with sewing; seats herself in rocker.)*

ROSE: Rainy day; no callers; grand chance to finish my sewing.

*(Joe, outside, raps loudly on door, then opens it immediately and puts his head in.)*

JOE: Hello, Oberlin; may I come in?

ROSE: Hello, Illinois!

*(Enter Joe, breezy and enthusiastic.)*

JOE *(Chanting)*: We come from the East, we come from the West, but we all join hands in the S. S. S. *(They join hands and swing half way around; Joe seats her with a profound bow.)*

ROSE: Bad poetry, Joe, but good sentiment.

JOE: Good poetry is good sentiment.

ROSE: Nonsense! But when did you get home from Montana, Joe?

JOE: One hour ago. Kissed mother, hugged the family all around and came over here to swap experiences in the S. S. S.

ROSE *(Pointing to a chair)*: Sit down, Joe.

*(Slapping his hat on the floor, Joe sits sideways on a chair near Rose.)*

JOE *(Glancing at her sewing)*: What you doing, Rose?

ROSE: Hemming towels. Hope chest.

JOE *(Frowns anxiously)*: No! Say, Rose, has Jack won out?

ROSE *(Laughing)*: Oh, no; this is for Mary June. I am too busy for hope chests. One more year in college and then *(waving her sewing)* me for India!

JOE: Foreign fields! Me for our glorious Northwest—rolling prairies—see farther and see less than any place on earth. Perhaps I could persuade you to change your mind, Rose.

*(Rose shakes her head vigorously.)*

JOE: All right. How about your summer in the S. S. S.? Begin. What was the first scene of your first act?

ROSE *(With emphasis)*: Scrubbing floors! I scrubbed the basement floor of the Miners' Hotel; only room I could get for my new Sunday School.

JOE *(Surprised)*: Scrubbing floors! Our little rosebud! Some sport, I'd say!

ROSE: Then during the summer I called on seven hundred people, the whole population of the town. Result, Sunday School started with sixty-five pupils

and, later on, the Christian Endeavor of twenty. Denominations are forgotten out there. I had all kinds.

JOE: How about Daily Bible School?

ROSE: I conducted six, one of them up a mountain thirty miles from the railroad, a community of eastern people used to church and Sunday Schools, but having nothing up there, not even a Sunday School.

JOE: Were they easy to win?

ROSE: Oh, Joe, how eager, how hungry they were! It was fascinating to work with them. Now the school is a healthy plant and those people fairly glow with enthusiasm. *(Thoughtfully.)* I thought I went into this for one summer. I cannot leave it. I am in it for life.

JOE: Or good conduct, Rose. How about the side issues? I heard you treated hookworm cases. Great Scott!!

ROSE *(Shrugs her shoulders)*: Oh, all in the day's work. I treated a whole family for hookworm. Doctor showed me how. That whole family rose up to call me blessed.

JOE: What next?

ROSE: I also churned butter and did housework when the minister's wife hurt her hand. I loved it all. You see, Joe, I organized a "Help and Smile Club," so of course, whatever came, I had to Help and Smile. Oh, how it pays! How anyone could go through such a rich summer as I have and not want to do it for life is more than I can understand. But come on, Joe, let's hear from you. I am all ears.

JOE: Well, Rose, like you, the work got me. You know Dad was anxious for me to finish my law studies, but I have switched to theology and Dad's O.K. Says he will see me through. You know when I told Dan Lacey last June that I was going into this S. S. S. work in Montana for the summer he was downright mad. He said: "What the dickens are you laying out for yourself, Joe? A dead vacation? S. S. S. *(scornfully)* sounds to me like *Some Simple Simons*." So I told him yesterday I had had more thrills in one week than he had in his whole life. I fought forest fires—was chased by bulls—preached my first sermon. Thrills! Thrills!! Thrills!!!

ROSE: Yes, Joe, thrills are all right, but not what you went out for. What worth-while things did you do? What amazed you most in your work?

JOE *(Slowly)*: Amazed me most? Well, Rose, I asked a class of fourteen how many could repeat the Lord's Prayer. How many think you, fair lady?



Not one, not a blessed one. But, believe me, they all knew it when I left.

ROSE: How did you start in to get next to the people, Joe?

JOE (*Grinning*): I donned an old pair of overalls and got busy in the harvest fields. Gee whiz! Football is not in it (*rubbing his back and arms*). Ache? I was one ache from head to foot, but I got next to the men. At night I went back to the same place with my violin and played my way into the family circle. It paid. At the end of one week I had the father for superintendent of my new Sunday School and his four children in classes. The mother fed me doughnuts.

ROSE: How near were you to town?

JOE: The nearest town was forty miles away and sometimes my work took me eighty miles from a railway. But we succeeded in planting Sunday Schools, starting Daily Bible Classes, and Boy Scout troops. Then on Thursday and Sunday evenings we had preaching services, and before leaving a place we had one grand mass meeting. People came from twenty miles away over those awful Montana roads. Came on foot, on horseback, by wagon. It was a great day. It showed the results of our past work and gave promise for the future.

ROSE: Splendid! Joe, splendid! Tell me more.

JOE: I taught the children how to play; built a kind of tennis court out on the prairie and lassoed a lot of young fellows that way. Later they filled the Bible Study classes and did a lot of boosting. Rose, it is the *biggest job on earth*. Nothing so satisfies a fellow as to feel sure he is doing something really worth while. And fun! Well, I used to go 'way off by myself just to roll in the grass and roar over the ridiculous things that came my way.

ROSE: Do you know how many students went out last year?

JOE: Forty-eight, thirty men and eighteen girls, and listen to this: Out of the thirty men twenty-seven definitely decided to enter the ministry, home or foreign.

ROSE (*Excitedly*): And of the eighteen girls, sixteen are planning to enter some form of Christian service.

JOE (*Grabs his hat, throws it up*): Hurrah! Ninety per cent! (*Then twirling hat thoughtfully*): Rose, suppose the whole two hundred and eighty volunteers *could* have been sent! Oh, what a wasted opportunity! All for lack of money! Mere money! What a reservoir for our ministry the Student Summer Service might be!

ROSE: You know, Joe, that twenty-five per cent of our ministers come from other denominations. Oh,

Joe, if people only *knew* there would be no lack. JOE: Yes, Rose, our people are most generous, but we must reach their heads first. Rose, ten years from now we will have hundreds of members in the S. S. S. and the churches will support them gladly, for it will pay. Our pulpits will be filled, we will not need to borrow so many ministers from other denominations then.

ROSE: Have you heard about Sally Murphy? (*Laughing*.) You boys used to call her Sally Feather because she was so frivolous. She was at Wellesley College; she joined the S. S. S. and was sent to Texas. One thing she did was to teach a men's class. She got those men to really study the Bible and discuss questions and at the end of the summer the men offered to finance the whole thing and keep the Sunday School clubs going till next summer. You know, Joe, I believe that ten consecutive days of Bible study is worth more than a *month* of Sundays.

JOE: Rose, tell me, did you ever preach a sermon?

ROSE: Never! I just talked every Sunday night at the place where I boarded and the room was always full. I tried to pass on some of the thoughts Dr. King gave us at Oberlin, and the result often made me tremble; but, oh! I was happy. It took so little to reach their hearts.

JOE: And there was Jim Austin, sent to Idaho; he is musical, you know. He reached the people through his music, but held them by his preaching. They say he took to preaching like a squirrel to nuts, and has made a wonderful success of it. (*Rising*.) Well, Rose, we have the platform next Sunday in our own home town. Some stunt! Are you scared?

ROSE: Yes, *always*, until I get started. But we want the chance to tell some things, and, once interested, you can count on our people to help.

(*They walk towards the door.*)

JOE: Well, Rose, I will be around Sunday night at half-past seven to brace you up. Goodby!

ROSE: Goodby, Joe. Be sure to come. (*Waves her hand as Joe goes out. Then she gathers up her sewing and walks towards the opposite door, saying slowly*): Using my life where it will count for the most, India or Northwest. Which? Anyhow, somewhere!

(*She shakes her head doubtfully and walks slowly out.*)

*Copies of the above will be sent free of cost, and correspondence relative to the entire program of the Student Summer Service plans will be welcomed by the Extension Secretary, Dr. W. Knighton Bloom, 289 Fourth Avenue, New York, N. Y.*

## Our Response to Those Who Ask How They Can Help

GIVE  
MORE  
THOUGHT  
TO  
CHILDREN

\$5 will provide a visit to a needy school and perhaps save its life.

\$10 will start and furnish a summer school.

\$25 will start a new school and maintain it for a year.

\$250 will put a college student into the field for the summer.

\$1000 will support a Sunday School missionary for a whole year.

Any payment of \$20 or more will constitute some designated person a Life Member.

GIVE THE  
YOUNG  
PEOPLE  
A REAL  
CHANCE



# THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief  
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers  
The Pilgrim Memorial Fund

## Watch the Chart!

CAN we push the Pilgrim Memorial Fund to its objective in 1925? The answer lies with the subscribers to the Fund whose subscriptions are uncompleted. More than 57,000 pledges are already closed. Payments have been made with fine devotion. In very many cases pledges have been fulfilled at the cost of real sacrifice. It is confidently expected that outstanding subscriptions will be honored in the same spirit.

Total net collections January 1, 1924, as shown on the adjoining chart, were \$4,318,086, making only \$681,914 necessary to reach the \$5,000,000 goal. Net receipts for the first two months of 1924, amounting to \$150,015 are encouraging, particularly since they include numerous remittances on pledges where installments have been delayed. A careful estimate indicates that not less than \$500,000 is needed in payments during the year 1924, to insure reaching the objective by April 1, 1925.

Great credit is due to hundreds of pastors, church officials and friends, for the substantial results already obtained, but reliance must still be placed on such readers to see that payments on subscriptions are brought up to date as promptly as possible. We are now in the most difficult stage for the collection of the fund. Therefore, efforts should be redoubled through implicit appeals, notices on church calendars and interviews with subscribers whose payments are delayed.

Watch the accompanying chart, which will show the progress made during the year.

♦ ♦ ♦

## The Annuity Fund

An Endorsement by the Highest Authority

THE Carnegie Foundation, probably the highest authority in America on the modern pension system, particularly as applied to the teacher and the minister, has placed the Annuity Fund for Congregational Ministers in a selected list of plans approved by the Foundation. A letter acknowledging the receipt of the last technical booklet of the Annuity Fund speaks of the Expanded Plan as "admirably adapted to its purposes."

Appreciation by Annuitants

*From a minister on receipt of the first payment:*  
The check came on my birthday. It was one of the best birthday gifts I have ever received. And to think that this will continue for life! It brings a wonderful sense of assurance and relief for the rest of the journey. I realize now as never before what a great thing the Annuity Fund is to be for the aged ministers. I hope every one will participate in its blessings. It has cost me considerable sacrifice but it will pay."

No minister should forego the privileges offered.

## Pilgrim Memorial Fund Objective

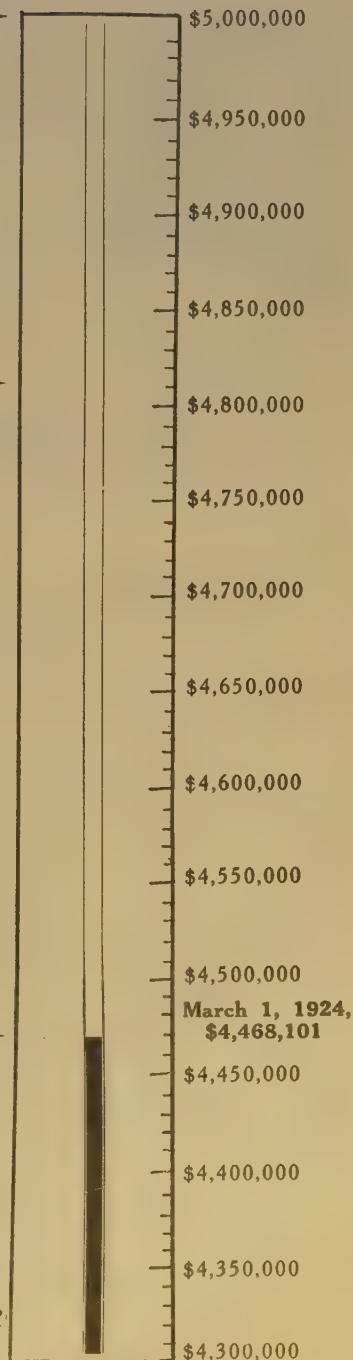
April 1, 1925 - - - - - \$5,000,000

Needed by  
April 1, 1925,  
\$681,914 →

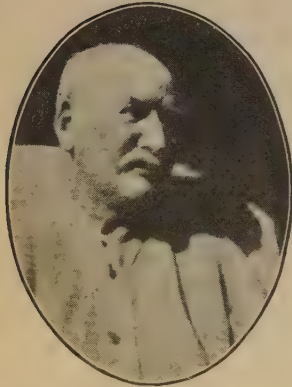
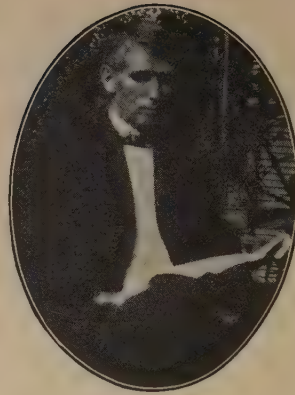
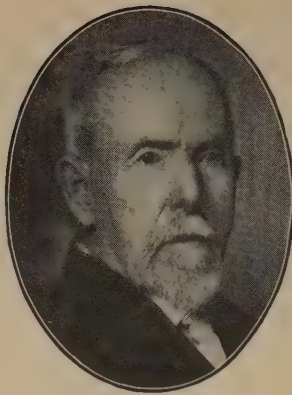
Needed by  
January 1, 1925,  
\$500,000 →

1924 Receipts  
to March 1,  
\$150,015 →

Total Net Receipts  
to January 1, 1924,  
\$4,318,086 →

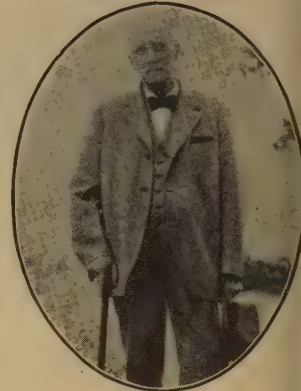






## More Adequate Pensions for Our Veterans

*Those whose faces appear in this group are among the sixteen whose pensions are the first to be lifted to the new standard.*



IT is well known that the pensions of the Board of Relief are most inadequate and below those of other leading denominations. For two successive years the apportionment has been increased with the purpose of lifting the standard. The demands of new and undeniable applications have, up to this time, made this impracticable but it is hoped that at least some alleviation of the problem may be given this year.

In many cases those who receive the largest grants most urgently need further increase. For months, therefore, the Directors have earnestly considered whether it might not be possible gradually to lift the maximum grant to ministers, now \$400, to the standard of \$500, already informally approved by the Commission on Missions.

In the faith that the increase in the apportionment will bring added resources, the Directors of the Board, at their February meeting, adopted a recommendation of the Committee on Grants that for a few of the ministers, long in service, the maximum grant should now be increased to \$500.

It is hoped that friends may wish to assist in making these increases. A gift of \$75 will provide for one for the current year. One of the ministers associated with the Board assumes the increase for two of his elder brothers in a special gift of \$150.

It is only as one visualizes the life of these beloved servants of God in their age and limitations that he realizes the imperative need. The following brief summary is, therefore, given of the sixteen whose grants are first to be lifted. As funds are provided other increases will follow.

1. In the far Southwest. 75 years of age, 47 years in service. Regular labors terminated by a stroke of paralysis.

2. Kansas. 25 years in service in the mid-West now 86 years of age, homeless and in frail condition.

3. Nebraska. 89 years of age, 56 years in service. An honored pioneer in great Western state. For considerable period a state superintendent.

4. North Dakota. 81 years of age, 43 years in service. Has endeavored heroically to help himself exceeding the limit of his strength even to the point of breaking down under the work.

5. Florida. 84 years of age, 35 years in service. Highly endowed. Supporting himself in part by his pen. Bearing the burden of severe affliction with a brave heart.

6. Ohio. 73 years of age, 25 years in service. For many years a helpless invalid living in a wheel chair but with a courageous and cheerful soul.

7. Pennsylvania. Invalided for over 20 years. A royal spirit, one of God's noblest servants. Sustained by the unflagging faith and toil of his gifted wife.

8. California (North). 74 years of age. Missionary of the American Board until his health failed. Helpless invalid from articular rheumatism. All his possessions swept away in the Berkeley fire.

9. Michigan. 71 years of age, 32 years in service. One who bore the yoke manfully. A leader in one of our great cities. Now in very poor health.

10. Nebraska. 73 years of age, 38 years in service. Compelled to relinquish ministerial work by failing eyesight; now going blind. Pastor of important churches.

11. New Jersey. 79 years of age, 35 years in service. Formerly pastor of one of our great metropolitan churches.

12. Pennsylvania. Afflicted with serious limitations. Incurably deaf. His life a struggle for years against infirmities, just now particularly acute.



13. New Jersey. 75 years of age, a lifetime of service. Formerly pastor of one of our important churches but brought in his age into great need.

14. New Hampshire. 75 years of age. Cut off from service in middle life by the effect of a serious accident in his seminary days. Now living on a little farm in a remote section of New England, in poor health and great limitations.

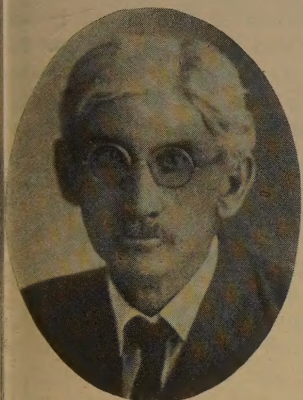
15. Kansas. 79 years of age, 32 years in service. Moves about only in a wheel chair.

16. Massachusetts. Disabled by paralysis agitans in the midst of his ministry in one of our strong churches. The burden of broken health in members of his family adds to the problem of his life.

Surely no one can read this list of apostles of the faith, noble, strong-souled, high-minded men who have given their all and are now in want, without feeling that the great church to which they belong should provide for their necessities. Any assistance will be most gladly welcomed.

\* \* \*

## A College "Letter" After Fifty-two Years



REV. ARTHUR J. BENEDICT

recently the major athletic "A" to one of our veteran

WHAT the garland of olive leaves was to the hero of the Olympic games in ancient Greece the college "letter" is to the athlete today. Some of the "old boys," however, never had the prize which came into vogue long after their exploits on the diamond, or the gridiron, or in the racing shell. Amherst College, going back over its records, brings one of the college honors up to date by awarding recently

ministers, Rev. Arthur Jared Benedict of Cochise, Arizona. He is the sole surviving member of the 'varsity crew of 1872, the year of his graduation. He rowed number two in the crew that year which won the intercollegiate regatta on the Connecticut River at Springfield. The six-oared Amherst crew established a record of 16 minutes, 32 4-5 seconds for a three-mile course. Harvard was second, finishing eight lengths behind the Amherst shell.

Friends of Mr. Benedict, who is now seventy-five years of age, will take great pleasure in picturing him wearing his college "letter" in future athletic competitions. Doubtless, he will break other records! Long ago the Congregational fellowship awarded him a major "letter" for skill and stamina in upholding the banner of the Cross at the front. He will cherish the college honor but he lives in the joy of the service he has given for Christ and the church.

\* \* \*

## A Dramatization—"Sunset"

THE Congregational Board of Ministerial Relief has on the press a dramatic presentation of its work from the skilful pen of Mrs. Cyrus Hawley of Rockford, Illinois. It was presented originally in her own church. At the earnest request of the Board of Relief she permits its publication for wider use. It is printed in connection with the work of the Missionary Education Committee for Sunday Schools, in the month of May, which is designated on the schedule for the Ministerial Boards, but it will also be found useful in programs of women's associations, young people's societies, etc. Where a half hour can be given, it could be used in combination with a companion program entitled "Sunrise," depicting early experiences by college students in the service of the Sunday School Extension Society as "Sunset" depicts the closing years of a minister's life in the care of the Board

of Relief. Copies of "Sunrise" may be obtained on application to Rev. W. Knighton Bloom, D.D., 287 Fourth Avenue, New York.

There is also on the press for distribution, in connection with "Sunset," a brief illustrated leaflet, "The Veteran of the Cross," with typical pictures of the minister, the widow and the orphan and fatherless. It is intended for general distribution in churches, conferences and other assemblies. Other literature stories: 1. A Good Scout, 12 pp; 2. Mr. Parson's Pension, 16 pp. Printed program for meetings: A Congregational Opportunity in Reverence, 4 pp. Booklet: The Ministerial Boards—What They Are and How They Work, 16 pp. Copies of any of the above issues will be gladly sent on application to the office of the Board of Ministerial Relief, 100 East Forty-second Street, New York.

## CURRENT RECEIPTS—BOARD OF MINISTERIAL RELIEF

Comparative Statement: Two Months ending February 28, 1923, and February 29, 1924.

	Churches	Women's Societies	Sun. Schools Y. P. S. C. E.	Assn's and Conferences	State Societies	Income from Investments	Individuals	TOTAL
1923. ....	\$11,090.38	\$486.66	\$506.81	\$88.69	\$2,533.28	\$11,060.43	\$2,804.00	\$28,570.25
1924. ....	14,124.70	540.23	467.50	71.55	6,216.60	12,433.56	3,058.25	36,922.39
Increase...	\$3,034.32	\$53.57	.....	.....	\$3,683.32	\$1,383.13	\$254.25	\$8,352.14
Decrease..	.....	.....	\$39.31	\$17.14	.....	.....	.....	.....

Note: Donations designated for Endowment, 1923, \$41.00; 1924, \$11.00; decrease, \$30.00; Legacies and Matured Conditional Gifts, 1923, none; 1924, \$1,531.00; increase, \$1,531.00. Total Income, not including Christmas Fund, 1923, \$28,611.25; 1924, \$38,464.39; increase, \$9,853.14. Christmas Fund, 1923, \$2,023.31; 1924, \$1,974.24; decrease, \$49.07.



## WOMAN'S HOME MISSIONARY FEDERATION

### A Veteran Leader's Vision and Program

**M**RS. LOUISE ST. J. HITCHCOCK, President of a State Union, who has labored long and faithfully and who has reached the age of fourscore years, sent the following letter to her co-workers:

"My dear Louisiana Friends:

"It gives me great pleasure to send greetings to the Woman's Missionary Union and bid you Godspeed in your good work which has borne abundant fruitage during the many years of faithful labor among the women of the churches in your state. As we review the past, what has the work meant to the church and to the women so busily engaged in it from year to year?

"Has it taught us to consecrate our lives more fully to him who gave his life for us? Has it taught us to love more, give more, making others happier and sweeter through our willing efforts? Has it affected us in our homes, in our families? Have we as mothers, wives and daughters built our Christianity on the rock, Christ Jesus? Have we brought sunshine and joy into the family life, a type of heaven where kindness and helpfulness are supreme? If so, then you have grown with your work as children of the Most High, and are all the better prepared to understand the needs of others who are waiting for your gifts freighted with your prayer and blessings.

"The need of gifts was never more urgent than today. We hear the call at home and overseas and we have not turned a deaf ear to the cries of the world. We cannot shut our ears to the needs at home and in foreign lands. Our eyes are open to the Near East, where suffering was never more acute—fellow-beings without home, food and clothing, driven like animals away from earthly belonging and left to suffer and die.

"It is America that must continue to reach out her hands to rescue these unfortunates, made so through no fault of theirs, but pursued and driven at the point of the bayonet by their deadly oppressors. May we not show our true womanhood by extending a helping hand?

"Then we have those at home—some close by our door—who need to be rescued from sin and ignorance and led into a new life in Christ Jesus. They need a new body, a new soul clothed in righteousness, a clean life built on the principles of Jesus' teachings; and how can they be reached except we give of our substance as God has prospered us? We must not sit

quietly in our seats unconcerned and hear, 'Lord, send me,' except we add our money to support the cause and so glorify him who willingly gave his life to redeem us.

"When I look back in perspective to the organization of the Woman's Union, I note but few of the charter members are now living. Most of them have passed on and the space is being filled by a younger generation. What a blessing to have them join the ranks where for long, discouraging years the older members like John the Baptist braved the way, heralds of the good news that the wheat was white for the harvest and souls needed to be saved! My dear young people, do you not hear the Macedonian cry 'Come over and help us'? Do not wait, but come in and help strengthen and encourage the older sisters who have borne the heat and burden of the day.

"Yes, it is the younger generation who must soon shoulder the responsibility, and you I admonish to be faithful and improve on the past as experience teaches us in all things both secular and spiritual, and with prayer and humility may you lead the way to richer and greater things for the Master. We need to be watchful for it is sometimes easy to drift away from our high ideals—our first vision when we were on the mount—and slip back into indifference and carelessness. But let us never forget that God will hold us responsible for souls to be saved, and the joy in heaven over even one soul which is brought into the Kingdom is the reward of our labor. It is a blessed privilege to be a worker in the Lord's vineyard, but it requires consecration and faithfulness to the end.

"How many of us would be willing to deny ourselves in spending money for unnecessary adornment on clothing and giving that extra into the Lord's treasury? How God would bless such a gift! We are told if we sow sparingly that we shall also reap sparingly. But we desire the more abundant life, and in order to have it we must deny self, take up our cross and follow him.

"How glad I would be if I could be present with you at this meeting and speak to you face to face, taking each by the hand, giving cheer and loving counsel, and showing appreciation of your splendid work. You will be remembered in my prayers that you may be doubly blessed in all your work done in his name.

"I will now say goodbye and add the sweet words, God bless you. Yours for the Master."

\* \* \*

### Applied Christianity

#### Housing Conditions in Our Cities

**T**HERE are such conflicting reports on the housing conditions in the large cities throughout our country, that it behooves us to take a careful study of the situation. The landlord has one viewpoint, the tenant another, and the health officer and

social worker still another. But from every angle, the situation is a serious one, especially so from the viewpoint of those concerned with the health and moral welfare of our people.

They see that homes have been broken up because



of exorbitant rents; two or more families have been forced to live in quarters designed for one, and the lodger evil has increased very rapidly. Besides, houses that should be condemned as dwelling places, are filled to overflowing.

Measures are being taken to cope with the situation. Families are joining together in cooperative building, which has much to recommend it, and rent laws are being extended. But more should be done, for the effect upon the health and moral tone of the community is bound to be disastrous in the course of time. The immediate effect may not seem so bad. But as the constant dropping of water will eventually wear away a stone, so these various evils will wear away

the sanctity of the home life and the moral and physical health of our children. Let us study to find a remedy for this situation.

References: dangers that lurk in the housing crisis. (Current opinion. New York, 1921. Vol. 70, pp. 120-121); Miller, F. T. The housing situation in England and the United States. New York, Dodge Co. n.d. 30 pp.; National housing association. Housing problems in America; proceedings of the 9th annual conference. New York, 1923. 408 pp.; New York State. Statutes. The tenement house law of the State of New York with all amendments to January 1, 1924. New York City, tenement house department, 1923, 96 pp.

## Program Topic—April

### Saving America Through the Sons and Daughters of the Ambassadors of Christ

Hymn: "Faith of our Fathers, living still."

Scripture: Gospel Story of the child of a Levite preaching in his generation. Matt. 3.

Hymn: "Hushed was the evening hymn."

Prayer: That he that bringeth good tidings, that publisheth peace shall not faint or grow weary, that the great message of salvation shall be borne by these messengers of God until "the Cross shall claim its sway over all continents, islands and oceans."

Hymn: "Who is on the Lord's side?"

#### Question Box

How are the sons and daughters of ministers saving America? Answer: Through preaching, teaching and healing.

Brief biographical sketches of three Congregational preachers and evangelists, of three Congregational men and women leaders in the field of education, of three great Congrega-

tional physicians who are bringing healing to numberless sick bodies and souls in the world. For subjects of these sketches select only sons and daughters of Congregational parsonages.

What provision is made for ministers at the time of disability and age retirement?

Answer: 1. The Annuity Fund, founded upon the Pilgrim Memorial Fund. 2. The Boards, National and State, of Ministerial Relief—Story of Christmas Fund—1923.

Hymn: "From all Thy saints in warfare."—Hymnal for American Youth.

Closing Prayer: O Lord, support us all day long of this troublous life, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over and our work is done. Then of thy great mercy grant us a safe lodging and a holy rest, and peace at the last; through Jesus Christ our Lord. Amen.—*John Henry Newman.*

## Young People

### Echoes from Maine

What can our young people do for missions when there is no one willing to be responsible for their leadership? We told some of our Primary, Junior and Intermediate teachers, in an interesting way, some things for their classes to do. Most of them began to do some special work with their classes.

This year, before Christmas, I cut out pictures of our Home Mission schools and mounted them on pieces of cardboard, four or five on each one. Under each picture or group of pictures I wrote the name of the school, also the address. At the top I wrote this question: Why not send a Christmas box? I distributed these cards among our Junior and Intermediate classes. There were nine of the Christmas boxes sent from our Sunday School this year.

My class of boys decided to send their box to the Indians. The teacher at Elbowoods wrote us a letter of thanks and sent the names of Indian children who are willing to correspond with members of the class. I have a little colored girl in Georgia to whom I write and at Christmas and on her birthday I send her a little gift. I think this would make good mission work for some of our shut-ins.

My boys have reached the Intermediate age and feel as if they had outgrown the mite box. As we have a glass bank for birthday offerings, I suggested an empty

salad dressing bottle for our collections. One of the boys designed a top to paste on the cover bearing our initials B. B. and the word "Missions." Now we are watching it fill with our pennies. At the end of the year we will divide the money between Home and Foreign Missions.

We keep a barrel for clothing on the platform of our vestry. It is covered with green crepe paper. It bears a card on which is printed in big letters, "My name is Mission Barrel. Please Fill Me." It helps people remember to bring clothes they wish to dispose of.

Last summer we conducted a Vacation Bible School. We began with an attendance of ten and reached thirty-five. A good percentage attended regularly, but we touched the lives of many more children than that, as it was vacation time and there were many changes. We gave them much mission instruction besides the Bible and Good American lessons. We followed in part the Mayflower Program Book and The Junior Citizen.

While we are doing these things for others our children are being trained for future mission work. One of our girls thinks she wants to be a missionary and another has decided to be a Vacation School leader.—*Maude A. Johnson, North Berwick, Maine.*



## THE FOUNDATION FOR EDUCATION

### The Chicago Theological Seminary

**A**T present the Chicago Theological Seminary is in the midst of a vigorous million-dollar campaign for endowment and buildings to which the Foundation has given hearty endorsement. At a great meeting held in Chicago on February 15, it was announced that more than one-fifth of the total had been pledged in advance gifts. Dr. Davis and the Seminary committees are expecting complete success in this effort and are basing their appeal on the following twelve points:

1. The permanence and welfare of civilization depend upon the power of religion. Religion must be represented by the church; otherwise it is like a ghost, a spirit without a body. The efficiency of the church, so far as its human equipment is concerned, depends upon the quality of its leadership. Efficient leaders are impossible without adequate training. Therefore, the Theological Seminary is vital to the permanence and happiness of community and national life.

2. The recruiting and training of an adequate leadership is the most urgent and strategic single task before our Congregational churches today. Dr. Burton reported to the National Council in 1923 that more additions had been made in the preceding two years to our Congregational church membership than in any previous biennium of our history. Yet the denomination has a decreased number of ministers available for service. On the one hand is a growing church membership; on the other hand, a waning ministry.

3. The Congregational churches are obliged to supply many of their leading pulpits with men who have not come from Congregational homes nor received Congregational training. Many of these are able ministers; but they might have assumed leadership more quickly and thoroughly if they had come from our own homes, colleges and universities. In other words, we are not producing our own leaders.

4. Since 1858 The Chicago Theological Seminary has been training ministers and serving the churches. Over 2,200 students have been under instruction. Today most of the highest positions in the Congregational churches of the United States and Canada are held by Seminary graduates.

5. Last year the Seminary registered one hundred and thirty-five students during the four quarters. It also gave instruction to one hundred and twelve students of the University and to twenty-five non-residents in its correspondence courses. This is the largest group of Congregationalists studying in any seminary in America.

6. The Seminary is governed and supported by the Congregational churches of sixteen states in the Middle West. It is thoroughly Congregational, therefore, in its organization and equipment; but it is open to all students who qualify in character and academic preparation and to men and women alike. The Seminary is essential to the Congregational churches of the great

and populous region of the Mississippi Valley.

7. The Seminary always has shaped its program as a result of study of the actual needs of the church and, therefore, the curriculum is vital and flexible. It was the first seminary to have a professor giving full time to the social applications of Christianity.

8. The Seminary is located in the immediate neighborhood of the main campus of the University of Chicago. It secures academic advantages of the highest order by virtue of its affiliation; but it is entirely dependent upon its own resources for its financial equipment. Buildings are absolutely necessary in order that the integrity of the Seminary may be preserved as it does its work.

9. The completion of the endowments of Chairs already established is imperative. No professorship is fully endowed. To complete partial endowments and make necessary additions calls for \$300,000.

10. The program of service rendered by the Seminary has been carried out constantly in the past. Counsel is given to churches and ministers seeking to establish pastoral relationships. Hundreds of letters are written each year in reply to all sorts of questions that come from individuals and churches. The faculty is in constant demand to speak at conferences, associations, and all sorts of public assemblies.

11. The Seminary is obliged to come to the churches and to individuals for its million dollars for three especial reasons:

a. No help can be given to the Seminary by any of the great Foundations in New York, because their constitution and policy prevent them from aiding in theological education.

b. The state provides through its tax-supported institutions training for other vocations like law, medicine, education, engineering. There is, however, no vocational school for the ministry supported by the state, nor can there ever be such.

c. Colleges and universities seeking to increase their endowments can go confidently to their alumni, many of whom have been graduated long enough to enable them to become men and women of wealth. The alumni of The Chicago Theological Seminary chose deliberately the non-lucrative lines of work which keep them without large economic resources. Therefore, the Seminary must go to churches and to men and women of means in the churches for their equipment at this critical time.

12. The final appeal of the Seminary to the churches is on the basis of its Christian mission. The campaign is more than a financial or educational enterprise. It is a vital part of the Christian program for the world, and especially for our Congregational churches. It continues the victorious faith and personal consecration of the founders and supporters in the past. It is undertaken and is being carried on in a spirit of trust and consecration, in loyalty to Christ and the Church.